The Fruitage of Spiritual Gifts



Lewis Harrison Christian

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The Influence and Guidance of Ellen G. White in the Advent Movement

by Lewis Harrison Christian, 1947

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"Wherefore By Their Fruits Ye Shall Know Them." ***Matthew 7:20*****.**

Foreword

MESSAGES from God need neither apology nor defense. Truth is best proved by practice. The purpose of this volume is to set forth the fruitage of the gift of prophecy and other spiritual endowments among Adventists. It is written for the future as much as for the present. Some pessimistic people claim that a later generation in our church will follow the same downward road that Israel took after they entered Canaan, as recorded in *Judges 2:10, 11*. We believe that, schooled in adversities, our church will, rather, fulfill *Deuteronomy 1:39*—that the children of less faithful parents would carry out the plans of the Lord.*FSG 7.1*

It is well understood today that Adventists believe they have the Spirit of prophecy; it is all too generally misunderstood what the messenger of the Lord taught and how this divine gift worked out in actual experience. The author writes as hundreds of other ministers or members might have written on what has been seen and heard. The facts of fruitage cannot be gainsaid.*FSG 7.2*

The Adventist Church has come into a new day—the greatest and most glorious in its history. A new group of doctors, ministers, teachers, and other leaders are taking over. We thank God for their loyalty and godliness. The messenger of the Lord, who lived much longer than many expected, has gone to her rest. But the gift of prophecy is with us as much as ever. Prophetic guidance is still a part of our divine heritage, and the future of the remnant church will largely depend on how our gospel workers study and follow the light of God in the days to come. A preacher who ceases to study the instructions from heaven is on the way to weakness, and the church that does so is on the way to disaster.*FSG 7.3*

On the trials and tests of the future, as well as on our present call and duties, the messenger of the Lord gives us precious instruction. The panorama of world events today and the evolution and. growth both within and without the advent movement constitute an incontrovertible testimony to the truthfulness and divine origin of the Spirit of prophecy messages. For they too are to be judged by their fruit.*FSG 8.1*

—The Author

Chapter 1 — The Gift of Prophecy

THREE DIFFERENT TERMS in the New Testament stand for th same thing. They are “the gift of prophecy,” “the Spirit of prophecy,” and “the testimony of Jesus.” (*1 Corinthians 13:2*; *Revelation 19:10*.) This is not merely a personal opinion. The Word of God says plainly that “the testimony of Jesus is the Spirit of prophecy,” or the gift of divine revelations and visions. When we use the Bible expression church as denoting all the redeemed of God in every age and in all lands, “the general assembly and church of the firstborn, which are written in heaven” (*Hebrews 12:23*), then that church as the body of Christ is invisible and known only to the Lord. But when we think of that other use of the word church, as the visible body of true believers in any age, then that church is the organization of converted people who have the clearest light on the Bible and who proclaim God’s special message for that age. The Lord has always had such a visible church as His witness. The Bible term remnant—meaning those that remain at the last end—when applied to the church as “the remnant of her seed” (*Revelation 12:17*), means the visible church of Christ at His second coming. We need at this time to give earnest thought to the exalted position and heavenly call and nature of the church of Christ.*FSG 9.1*

His ideal for His church must be our ideal. The church is the only agency appointed by the Lord to save the lost. This is her special work, and only as she does this work will she fulfill her divine mission. The church of the Lord, small, despised, and weak as men think of her, is the strongest power on earth. If she stands true to her heavenly loyalty, the “forces of the enemy will be no more able to overcome her than is the chaff to resist the whirlwind.” In these unsettled times Christ calls His church to the greatest work she has ever done, and for that reason she faces now “the dawn of a bright, glorious day.”*FSG 10.1*

But men are constantly trying to divert the church from her God-appointed task. They want her to join the world and work for them. Politicians, capitalists, labor leaders, and even ecclesiastical officials look to the church for assistance. Right after the first World War, a book was published by a prominent state-church bishop in

Europe, entitled The Twentieth Century, the Century of the Church. The author stated that we had had an age of democracy and were coming into an age of totalitarianism, and that he believed the great factor in modern life for the future would prove to be church and religion. Shortly after this book was printed came the beginning of the ecumenical movement, the purpose of which is to gather all Christian bodies into one and make this united body a social power with world dominion to control mankind. At the Oxford Council of this movement in 1937 the motto adopted was “Let the Church Be the Church.” Though this slogan sounds good, it really means that the work of the church is to be recognized and enlarged to include social, economic, and many other modern activities.*FSG 10.2*

The church of the New Testament, however, has a different commission, as well as another spirit and objective. The primary and divine purpose of Christ’s church is not to reform society but to save sinners. We are happy to say that the true church of Jesus does render an essential service to society and the state. It builds up morality. It strengthens character. In other words, it makes good people, out of whom the state can make good citizens. When high-minded statesmen recognize this and appeal for it, they do well. But there are certain activities now carried on by some churches in which Christ never intended His church to engage. The Bible does not state that the mission of the church is race betterment or reformation of the world. Christ did not urge His followers to seek influence in worldly affairs, to take part in politics. The work of the church is not to rule the world, not even to guide the world, but to warn the world. The members of the church are in the world, but they are not of the world.*FSG 10.3*

The Christian church is ordained to teach the gospel as the power of God unto salvation. It should possess light and power to save the lost, to keep them from error and sin, and to prepare them for heaven. To do this great work, God has placed His Holy Spirit in the church. Without holy endowments the church would be both poverty stricken and crippled, and it would certainly fail to do the work to which the Lord called it. The Holy Spirit, the third Person of the Godhead, is Christ’s representative among men. The Spirit dwells in the church, and would use and empower the church to do its divinely appointed work.*FSG 11.1*

The supreme need of every child of God and every group of believers is the presence and power of the Holy Spirit. Logic, knowledge, and eloquence, without a tender spiritual appeal born of the Holy Ghost within, can never lead a soul to Christ. The measure of a preacher or of a church is neither money nor majorities but spiritual gifts and vigor. It was this fact which led the Savior before His ascension to promise us “another Comforter,” the Holy Spirit, as His personal vicegerent in His church.*FSG 11.2*

God did not send His church this divine fullness of grace and power without some very distinct purposes, and these designs are explicitly stated in the Scriptures. The office of the Holy Spirit is to reprove men of sin (*John 16:8*); to take away the carnal mind, and to change our evil nature by removing guilt from the conscience; to make us new creatures (*Romans 8:1*); to shed abroad in our hearts the love of God (*Romans 5:5*); to bear witness with our spirits that we are the children of God (*Romans 8:16*); to lead into all truth (*John 16:13*); and finally to change the saints to i the last day (*Romans 8:11*).*FSG 12.1*

Some will admit the preceding statements, but they consider the Holy Spirit simply an influence, not in any specific manifestation or gift. That, however, is not the teaching of the Scriptures. The Bible speaks of distinct spiritual gifts, such as prophecy, healing, and tongues.*FSG 12.2*

In Paul’s first epistle to the Corinthians complete instruction is given regarding the form, faith, discipline, and order of the church. The apostle, however, devoted more time to presenting the plan, place, and purpose of the manifestations of the Spirit. He states distinctly that he does not want the brethren to be ignorant concerning spiritual gifts (*1 Corinthians 12:1*), and then he goes on to enumerate at least ten of these heavenly graces. Churches today have an abundance of rules and goals, and these things are not to be despised, but they can never take the place of the divine gifts.*FSG 12.3*

There are those in our day who claim that the spiritual gifts of the New Testament church were bestowed only for the apostolic age, but the Bible expressly teaches that the existence of these gifts is

as necessary to the church as are the different members to the well-being of the body. The gifts do not supersede the Bible, nor were they given to do the work of the Bible. The Scriptures contain the truth of God, and the Spirit leads us to find the way of life as we search the Bible. But it should be plain that God, in giving us the Scriptures, did not give them for the purpose of shutting Himself off from all participation in the work of God among men. The promise of the Spirit is that He will abide with us forever. The gifts of the Spirit are needed, and will continue with the church to the end of time.*FSG 12.4*

God has a particular object in placing these spiritual gifts in the church. They are to preserve His people from fanaticism and error and to correct wrongs and expose sin. Through the Bible the Lord uses these gifts as means by which He teaches His people when they are in danger of taking a wrong step. By them the Spirit of God sheds light upon church difficulties and helps to adjust things that otherwise would be impossible. The spiritual gifts cause light to shine out upon His people when they are in danger of going astray. The Spirit brings in unity and preserves God's children from strife and division. In one word, we may say the purpose of the spiritual gifts is to keep the people of God in the faith so that they may be of one mind and one judgment concerning the Scriptures. Human discernment alone cannot search out hidden iniquity or adjust dark and complicated situations or preserve from error. Many churches have adopted creeds to help them preserve the faith. God's plan is that, instead of a creed, the church should have the divine gifts, especially the gift of prophecy, and thus prevent this conflicting interpretation of the Scriptures. It would be sad indeed if God could not at this late and dangerous day converse with His people.*FSG 13.1*

To the foregoing, however, we would add that the gifts of the Spirit belong primarily to the household of faith. Seventh day Adventists claim to have the gifts of the Spirit in their church, especially the Spirit of prophecy. But we recognize that God's children should not test the world in any manner by demanding a belief in spiritual gifts. Nor do we in our intercourse with various religious parties who are striving to walk in the Spirit of God make these gifts a test of Christian character. We do not urge upon nonmembers an

acceptance of these manifestations of the Spirit of God, nor do we test them by their teachings.*FSG 13.2*

The Prophetic Gift in the Church

One of the chief gifts of the Spirit which God has placed in the New Testament church is the gift of prophecy. (*Joel 2:28*; *Acts 2:14, 17, 18*; *1 Corinthians 12:1-31*; *14:1-5*; *Ephesians 5:11-13*.) This gift the Bible connects with the closing work of this dispensation. (*Revelation 12:17*; *14:12*; *19:10*.) Spiritual gifts do not, therefore, cease to be of importance in the sight of God or in the estimation of His people. And that message and church which is to accomplish the perfecting of the saints and to fit them for translation will be guided and kept by the spiritual gifts in its preaching, methods of work, and discipline.*FSG 14.1*

Adventists do not think of themselves as better than all other people. We do not claim that all our members are good Christians, and we surely do not teach or believe that there are no true believers in other churches. But we do rejoice in the gracious light and help that have come to us through spiritual gifts, and above all, through the gift of prophecy. We have seen the large and valuable results of this mercy of the Lord in every part of earth and in our own home churches and hearts.*FSG 14.2*

It is this fruitage of the spiritual gifts which is so greatly needed in Christianity in this age of supreme crisis. Churches that neither recognize nor possess the true Bible spiritual gifts must become bodies of darkness. They will either be led into noisy fanaticism or come to depend on the dead decrees and makeshift machinery of nominal religion. Just now standing at the crossroads of the ages and in the midst of utter world confusion, the church must claim and experience the guidance, power, and deliverance of spiritual gifts. As Seventh-day Adventists we believe that we are the remnant church—the church with God's message to this last generation. We further believe that the Lord's messenger, Ellen Gould White, was endowed by the Holy Spirit with the gift of prophecy. We are convinced that the Lord means us in the words: "the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ" (*Revelation 12:17*), this "testimony of Jesus" being "the Spirit of prophecy." There is neither boasting nor pride in making this holy claim, but a deep and humble dependence on the divine Master, who alone can give grace to be faithful.*FSG*

14.3

Chapter 2 — Spiritual Gifts in Modern Christendom

MANKIND TODAY IS PASSING from an age of science to an age of superstition. We saw almost numberless exhibitions of this after World War 1, especially in Roman Catholic Europe. Not only were there visions and miracles in large numbers, but men claiming to be Elijah, and even God the Father, appeared in various places and secured large followings. One of these wonder mongers was a Catholic girl in Bavaria who claimed to see drops of blood and sweat on a Catholic image of Christ. This matter was extensively advertised, and thousands were deceived. There was a great upsurge of spiritualism then as there is now, not the least in England. We see this same thing in Protestant circles today. True spiritual gifts are given as a protection against the false, and it is this fact which leads us to present what is here given.*FSG 16.1*

This chapter is written in a spirit of disappointment and not of criticism. Adventists believe that the Lord has children in all churches. We only wish there were many more and that all would heed the message of God. We wish, too, that the spiritual manifestations were larger today among us and in the various denominations. There must be no jealousy and no throwing of stones by the people of one church toward another. In this we may learn a lesson from Moses of old. When the Lord in the wilderness desired to pour out His Spirit upon the elders, and called them up to the sanctuary, two of these seventy remained at home. As they nonetheless began to prophesy in their tents, Joshua wanted to forbid them, but Moses replied, “Envy me for my sake? Would God that all the Lord’s people were prophets, and that the Lord would put His Spirit upon them!” *Numbers 11:29*. The earnest prayer for greater spiritual power among all God’s children expressed in this verse is, we believe, the prayer of all sincere followers of Jesus everywhere.*FSG 16.2*

However, when we become acquainted with the various Christian bodies in America and overseas, we find to our sorrow a dearth of spiritual gifts. We see machinery in abundance brotherhoods, men’s clubs, ladies’ aid societies. There is no poverty of activities, but there is a great lack of genuine godliness. It is true, as Bishop Leonard said in his book Decisive Days, that “there are few

churches not overburdened and literally weighted down with the mechanics of organization" so that the pastor is often compelled to make spiritual things secondary. The absence of the gifts of God's Spirit, and especially the gift of prophecy, in modern Christianity is one of the greatest religious tragedies of our time.*FSG 17.1*

Spiritual gifts include every manifestation of divine grace. Beyond all question, the greatest gift is the endowment to preach the Word of God with power to the salvation of souls. But when we speak of spiritual gifts in this chapter, we refer to three outstanding blessings which the Holy Ghost bestows upon the church. The first of these is the gift of healing; the second, the gift of tongues; and the third, and we think the greatest, the Spirit of prophecy. These three are set forth in the New Testament as special gifts of God's Spirit. If we seek to discover what there is of these heavenly visitations in modern Christianity, we find that they are extremely rare. This sad fact is especially true of the visions and revelations of the Spirit of prophecy, the cap sheaf glory of the true church.*FSG 17.2*

The Gift of Miraculous Healing

Among spiritual gifts, divine healing occupies an honored place. In the Adventist Church it is highly regarded, as it is with many other religious folks. Healing by prayer and faith is one of the sweetest and most comforting gifts that the Lord has imparted to His people. In our literature much information concerning this gift is given, and our papers record many instances in which the Lord healed in answer to prayer. And we know more of this is yet to come.*FSG 18.1*

But when we look about us for the gift of healing in modern Christendom, we meet confusion and counterfeits. There are earnest Christians here and there who believe in and practice the prayer of faith that heals the sick. We have met some of these humble disciples of Jesus. But there is too much noisy boasting of so-called divine healing, which certainly is not of the Lord. Some of this, even among Protestants, is simply rank fanaticism.*FSG 18.2*

But the most and the worst of this counterfeit faith healing is to be seen among Catholics, where tens of thousands are today deceived by its false claims of miraculous healing. Anyone who has visited these places has seen on the walls, the crutches, canes, and other castoffs of the healed. These Roman pretensions to wonders were prominent in Europe after World War 1, and it is evident that there is to be another epidemic of them after the second World War.*FSG 18.3*

If we read the popular Catholic literature today we find in the Roman church a spurious gift of healing—really a gross superstition. They have certain “holy places,” such as Lourdes, in France, where some saint, or more commonly Mary, is said to have appeared perhaps to a poor peasant or shepherd and promised healing and other miracles. Tens of thousands of people resort to these places and spend millions of dollars to be healed. This fraud has been growing, especially of late, right here in America. However, earnest Christians discern between the true healing as set forth in the Scriptures and many of the extravagant teachings concerning healing in our time among those who profess to be Christians and even others whose ideas of religion are more in

harmony with the philosophy of India than with the teachings of the Bible.*FSG 18.4*

The Gift of Tongues

The second spiritual endowment we look for in the churches of today is the gift of tongues. At first sight this seems very much in evidence. In almost every place we find certain religious bodies who have a great deal to say about spiritual gifts, and especially the gift of tongues. They make the latter a sign to show whether or not a person is baptized with the Holy Spirit. But their so-called “tongues” have a very spotted history. One of the first strong manifestations in America of that gift was among the Mormons back in the first half of the nineteenth century. Shortly after this, about 1855 and onward, the spiritualists began to make claims to the gift of tongues. But those tongues were a meaningless gibberish of strange sounds like the so-called “tongues” of people now generally called Pentecostals. I feel free to affirm that according to the Word of God this gift of tongues which has been so generally spoken of by Mormons, spiritualists, and others is in no sense the gift of tongues mentioned in the Bible. It is closely related to certain fanatical manifestations, the so called charism so common here and there in church history. The word tongues as found in the books of Acts or First Corinthians means language; that is, spoken words that stand for definite ideas. The Bible term tongues never refers to mere guttural sounds which have no sense or meaning, and the people who give way to this gibberish in their exciting religious services certainly do not possess the gift of tongues spoken of in the Scriptures. Sometimes the sounds called “tongues” come after hours of secret practice.*FSG 19.1*

Some have minimized this Pentecostal movement as small and noisy and unworthy of our notice. But today these groups number over one and a half million members in the United States. It is officially stated that in Canada they are reckoned among the ten largest denominations; whereas overseas they continue to increase so that in some countries, such as Chile, for instance, they are among the strongest Protestant bodies. They are not organized as one church; in fact, America alone has some fifty sections of them.*FSG 20.1*

In 1851 the Seventh-day Adventist Church, led, as we believe, in this matter by the messenger of the Lord, turned from that spurious

gift of tongues. Of this we read:*FSG 20.2*

“Some of these persons have exercises which they call gifts, and say that the Lord has placed them in the church. They have an unmeaning gibberish which they call the unknown tongue, which is unknown not only by man, but by the Lord and all Heaven. Such gifts are manufactured by men and women, aided by the great deceiver. Fanaticism, false excitement, false talking in tongues, and noisy exercises, have been considered gifts which God has placed in the church. Some have been deceived here. The fruits of all this have not been good. ‘Ye shall know them by their fruits.’ Fanaticism and noise have been considered special evidences of faith. Some are not satisfied with a meeting unless they have a powerful and happy time. They work for this, and get up an excitement of feeling. But the influence of such meetings is not beneficial.”—*Testimonies for the Church 1:412*.*FSG 20.3*

“Some of these have much to say upon the gifts, and are often especially exercised. They give themselves up to wild, excitable, feelings, and make unintelligible sounds which they call the gift of tongues, and a certain class seem to be charmed with these strange manifestations. A strange spirit rules with this class, which would bear down and run over any one who would reprove them. God’s Spirit is not in the work and does not attend such workmen.”—*Testimonies for the Church 1:414*.*FSG 20.4*

“Some rejoice and exult that they have the gifts which others have not. May God deliver His people from such gifts. What do these gifts do for them? Are they, through the exercise of these gifts, brought into the unity of the faith? And do they convince the unbeliever that God is with them of a truth? When these discordant ones, holding their differing views, come together and there is considerable excitement and the unknown tongue, they let their light so shine that unbelievers would say, These people are not sane; they are carried away with a false excitement, and we know that they do not have the truth. Such stand directly in the way of sinners.”—*Testimonies for the Church 1:419*.*FSG 21.1*

Hundreds of earnest believers in many lands will testify from personal knowledge that the foregoing is an exact and true

statement. Of one of these wild meetings in her early life Mrs. White wrote:*FSG 21.2*

“There was much excitement, with noise and confusion. One could not tell what was piped or what was harped. Some appeared to be in vision, and fell to the floor. Others were jumping, dancing, and shouting. They declared that as their flesh was purified, they were ready for translation. This they repeated again and again. I bore my testimony in the name of the Lord, placing His rebuke upon these manifestations.”—*The General Conference Bulletin, April 23, 1901*, page 420.*FSG 21.3*

In thus rejecting this speaking with tongues we are not presuming to judge those who claim this gift.*FSG 21.4*

The Gift of Prophetic Guidance

We now come to a third and we think the chief of the spiritual gifts, that is, the Spirit of prophecy, which, like the pillar of cloud in ancient Israel, is to lead the church today. Although the Roman Church, which claims infallibility for the pope, could not even admit the need of the prophetic guidance of God's Spirit, yet that church does claim a most intimate relation with things unseen even in visions. She has a host of saints—dead members who have been canonized by the pope. These are held in high reverence by the church, and they are supposed to give revelations to Catholics on earth. In other words, such gift of prophecy as the Roman Church claims, consists of the messages received from the spirits of dead Catholics. Anyone reading Catholic literature will know how exceedingly common this idea is. Take as an illustration a Catholic pamphlet for general circulation called Assist the Souls in Purgatory. In this we read:*FSG 21.5*

"St. Mary Magdalen de Pazzi, who in spirit beheld this realm of suffering, said: 'All the torments and tortures of the martyrs and the most intense fire on earth are like a pleasure-garden compared to purgatory.'"—page 8.*FSG 22.1*

"Numerous souls who had been in purgatory for twenty, forty and fifty years, appeared to the Venerable Sister Frances of the Blessed Sacrament and implored her assistance. The Venerable Anna Catherine Emmerich had a vision of a soul that had been in purgatory for centuries."—page 9.*FSG 22.2*

"A certain priest who had lived a very holy and penitential life was warned of his approaching death and informed that he would have to suffer in purgatory until a Holy Mass had been offered up in his behalf. He told an intimate friend of the warning, and the latter promised to offer a Mass for him as soon as possible after his death. No sooner had the good priest breathed his last than his friend hastened to fulfill his promise. With utmost fervor he offered up the Holy Sacrifice, beseeching God in the name of the Victim of the altar to have pity on the soul of his departed friend.*FSG 22.3*

"While the friend was making his thanksgiving after Mass, the soul

of the deceased appeared to him, radiant with holy joy, but with a sad voice reproached him, saying: 'O brother, how badly you kept your promise! You left me in purgatory a whole year, and during all that time neither you nor any of the Fathers said a Holy Mass for me!' Astounded by these words, the Father replied that he had just finished the Mass which he had commenced directly after the priest's death, and that the remains were still awaiting burial. The soul exclaimed in astonishment: 'Oh, how dreadful are the sufferings of purgatory, that such a short time should appear to be a year!'"—pages 10, 11.*FSG 22.4*

In some of these visions or dreams they see both Jesus and some saint, thus:*FSG 23.1*

"Our divine Savior Himself confirms this teaching. To the Venerable Marie Lataste He once said: 'You can do nothing more pleasing to God than to aid the suffering souls.' And to St. Gertrude He said, 'Every prayer, howsoever poor it may be, if said for the souls in purgatory, is acceptable to Me on account of the great desire I have for their release.'"—page 14.*FSG 23.2*

"Our Lord Himself appeared to St. Catherine of Siena and revealed to her that she had obtained hundreds of great graces through the intercession of the holy souls."—page 21.*FSG 23.3*

These visions and words from dead people called saints certainly are not God's spiritual gifts.*FSG 23.4*

The Greek Orthodox Church, too, is favorable toward the doctrine of the gifts of grace, but makes no pretension, so far as we know, to the prophetic gift. The majority of the Protestant churches, including even smaller denominations, do not teach that they have the gift of prophecy in their churches. In fact, nearly all argue that this and other gifts belonged only to the apostolic age, and consequently are not to be found in later centuries of Christianity, including our time. They apparently feel no need of these gifts, and often oppose them as fanaticism or at least as extreme notions.*FSG 23.5*

But when we speak of spiritual gifts in modern Christianity, we refer especially to the chief topic of this volume, that is, the Spirit of prophecy. Concerning this gift certain Christian groups put forth

large claims. This is especially true among the Pentecostals. These religious people are now divided into so many groups that it is somewhat difficult to discern what some of these smaller companies really do believe. They seem to have gone off by themselves because they wanted freedom to follow their own impulses, or the moving of what they think is the Spirit of God. But the main body, or Assemblies of God, do set forth certain claims to the gift of the Spirit of prophecy that we wish to examine. If they have visions from the Lord, these should be received. If they are spurious revelations, they must not be followed.*FSG 23.6*

The Pentecostal people have published quite a number of books concerning this gift; one of these, a pamphlet called *Visions Beyond the Veil*, is gotten out in a deluxe edition which, though it is quite small, sells for a dollar. There are other books printed and circulated concerning visions. The writer of one of these says:*FSG 24.1*

"The absolutely world-wide character of the Pentecostal revival, probably something unique in history, is a remarkable fact of which the significance cannot but impress the open and the thoughtful mind. This is not a 'Welsh,' or an 'American,' or an 'Eastern' revival. It is a WORLD-WIDE revival."—*Upon All Flesh*, Introduction.*FSG 24.2*

On another page of this same little volume some of these Pentecostal leaders at "Adullam," in China, write:*FSG 24.3*

"We moved into the city of Yunnanfu, and continued to rescue beggar boys from the streets. Soon there was a remarkable outpouring of the Holy Spirit upon the home. This lasted for eight weeks, during which time 'Adullam' seemed to live in heavenly places. Nearly all the children in the home were baptized in the Holy Spirit, and day by day were given wonderful visions of the unseen world, the conclusion of the present age, etc. There were repeated visions of heaven, of Christ, of angels, of our mansions in heaven, of Paradise, and the unspeakable glories which shall never pass away. The children also saw hell and its victims; they saw the great seven-headed dragon, that old serpent the devil, cast out of heaven dragging the stars along with him in his descent. They saw the anti-

Christ, the Battle of Armageddon, and the great supper of the flesh of the kings, captains, and mighty men of the earth to which the birds of the air were called."—Ibid., page 41.*FSG 24.4*

Another larger volume reports from South Africa that one of their members died but was resurrected from the dead. We are told:*FSG 24.5*

"Sister Stevens testifies that after she passed over the river of death, she was escorted by an angel to heaven. But she was first given a sight of hell."—*With Signs Following*, page 161.*FSG 25.1*

This Pentecostal movement has spread into practically all the world. They assert that their assembly called "Philadelphia" in Stockholm, Sweden, became the largest church in that country. They make similar claims for their work in Norway and other parts of Europe. Those of us who have known them over there have a definite understanding as to what their work in these various lands really accomplished. We do not doubt that there may be some honest people among them, but their spiritual gifts have certainly not made for unity or brotherly love or for general up building of the church and the work of Christ among men. However, the test of the spiritual gifts they think they have is seen the best in the visions which they claim through the Spirit of prophecy. Thus we read, "Many of these visions were given to several at the same time. Nearly all of the visions were seen by quite a number of persons." Among the things shown in these revelations were*FSG 25.2*

"Detailed visions inside the New Jerusalem in heaven; angels; the redeemed; hell; the condition of the lost in hell; demons; the devil; the great tribulation and things pertaining to saints and to the subject of the beast during that time; the battle of Armageddon; the binding and imprisonment of Satan in the pit; the binding of the Anti-Christ; the devil cast out of heaven; the Great Supper of God and birds eating flesh of kings and captains of the earth."—*Visions Beyond the Veil*, page 29.*FSG 25.3*

In nearly all these visions we are told that those who are dead in Christ are now in heaven walking on the streets of the New Jerusalem. We know that this is directly contrary to the Scriptures, which state distinctly that the dead are quietly sleeping and will not

be taken to glory until the second coming of Christ and the resurrection. It is further taught that the evil spirits so manifest in their workings today are not evil angels but the spirits of wicked men who have died. Of them it is said:*FSG 25.4*

“The hosts of evil spirits on earth are very different from the devil’s angels. These on earth do not have wings; they can walk and run rapidly; and they move freely but apparently do not leave the earth. They vary in size from a few inches to ten feet in height, wear gaudy colored clothes of many stripes, and have fancy caps of various shapes and colors; some, on the other hand, wear rags or filthy garments. Some of these demons on earth have very little power and are of a rather harmless order. Others, however, are large in stature, fierce in appearance, and have great power.”—Ibid., page 81.*FSG 26.1*

Views of the Lake of Fire

The subject that is especially prominent in these visions is an eternally burning hell.*FSG 26.2*

"Over and over again children had visions of hell and the lake of fire. The first time any one was under the anointing of the Spirit he usually had a vision of hell. He was bound in chains by demons and taken through a region of darkness. Some children could hear demons all about them in this region. If taken far, they could see a dim light in the distance which proved to be reflections from the lake of fire. Some children were forced so near they could see the lake of fire ahead."—Ibid., page 85.*FSG 26.3*

"When the children were peering down into this pit in hell we saw them taking a firm hold of some piece of furniture or getting down on their hands and knees, cautiously bending forward to peep into the infernal regions. They looked a moment and then drew back, afraid lest they fall in. They were horrified at what they saw. Then very cautiously they looked again and drew back. Sometimes the children lay flat on their stomachs, lest they slip and fall while looking over the brink of the lake of fire. The lost were seen going into hell. Some fell in, some walked over the brink, and some were bound by demon chains and cast into hell by demons. One boy saw groups of the wicked bound in bundles, ready to be cast into this furnace of fire. In the lake of fire were oceans of hands reaching up for help. Those below appealed to those looking in upon them to come to their rescue."—Ibid., pages 86, 87.*FSG 26.4*

"One boy saw his grandmother in hell, whom he had tried to win to Christ. She was once a sorceress and murderer who had withstood the gospel she heard in her village and caused many to refuse the light. Other children also had visions of relations in hell. This tribe's boy who saw his grandmother in hell was the boy who saw his little sister and his believing aunt in heaven."—Ibid., page 88.*FSG 27.1*

We feel like apologizing to the reader for quoting so much of this, but we know of no other way in which we can give our reasons for rejecting these so-called visions as a genuine manifestation of the Spirit of prophecy. In this same booklet we read that a converted

Chinese girl talked with a student as follows:*FSG 27.2*

"'You might die suddenly in your sins, and you would go to hell.' 'Who are you?' scoffed the student. 'You are a little snip of an ignorant girl, just a sort of useless beggar. What do you suppose you are trying to do? You are trying to teach me something when you are not worthy to even talk to me. I am a university student. I am wise. I have read many books. I have been many years in Peking. I can speak and read English as well as Chinese.' He then spat in her face and told her to mind her own business.*FSG 27.3*

"Two weeks later, hearing a funeral commotion in the front alley, I was surprised to learn that they were carrying this university student to his burial. I knew nothing of this conversation with the girl. About a month later this girl was in a trance under the power of the Spirit. After seeing visions of heaven and the glories of the redeemed she stood still and bent over as though looking into hell. This is what I heard: 'Ah! There is hell. No, I cannot; I have no power to help you now. You certainly are in an awful plight. It is you who are worse than a beggar now, all dirty, all filthy, and suffering in the lake of fire. In fact, you look worse now than any beggar I ever saw.'"— Ibid., page 93.*FSG 27.4*

False Revelations about Antichrist

Another prominent feature of these visions, aside from hell-fire, are revelations concerning the future antichrist, as they call it. We read:*FSG 27.5*

“They also had visions of the image that in due season this God defying anti-Christ will erect according to prophecy as an object of worship, the image that will be able to speak and to deceive the world. I asked how they knew this handsome man of power was the anti-Christ. They said that a host of demons followed him everywhere, obeyed his every command, advanced at his word, and halted at his order. This anti-Christ was also seen upon a plain as a beast with seven heads. Again I asked how they knew this was the anti-Christ, and the children said the angels told them.... The children were ‘in the Spirit’ in a trance and that, like him, they carried on conversation with the angels and by these heavenly messengers were told the mystery of many things they did not understand themselves. During the reign of this super-man in his God-defying power the saints of God were standing true and bearing faithful testimony in spite of every hardship and. every danger. They saw the two witnesses in Jerusalem, and they saw the saints, as well as these two, endued with mighty super-natural power to fight with and to resist the power of darkness in that awful time, the like of which has never been upon the earth—the time when the devil and all his angels and demons will be turned loose upon the earth, having great wrath, knowing their time is short.”—Ibid., pages 100, 101.*FSG 28.1*

These people also have visions about the fate of Satan and the resurrection at the second coming of Christ:*FSG 28.2*

“The children saw the Lord and His angels bind the anti-Christ hand and foot, preparatory to casting him alive into hell. There were visions also of the devil taken alive to the mouth of the pit; a box-like lid was lifted up, and he was cast down into the black well like shaft of the abyss; the lid was shut down, and the Lord locked it with a great key.... Graves burst open as from an explosion. Bodies came out of the graves and were suddenly clothed upon by the heavenly tabernacle of the resurrection glory life. In some cases

bones were seen to come together—as the children expressed it in Chinese idiom: 'one bone from the cast and one from the west.'"—Ibid., pages 110, 111.*FSG 28.3*

Concerning believers who have died and of their experience in heaven we read:*FSG 28.4*

"One boy saw a funeral procession where a Christian was being carried to his burial. On the way to the burial ground the trumpet sounded, the Lord descended, the coffin opened, the dead sat up, arose transformed, and ascended into the air. I have already told how our children had visions of some of our Adullam people already dead and now in heaven, clothed in white and enjoying Paradise and of their seeing the saints of old clothed in white. The scripture teaches that between death and the resurrection the saints have spiritual bodies and that the saints are clothed in white before the time of the resurrection. When I cross-questioned the children as to how they knew whether the saints they saw in heaven had been resurrected or not, they said they did not know until the angels told them that they saw only the souls of the saints and that their bodies had not been resurrected."—Ibid., pages 112, 113.*FSG 28.5*

Anyone reading even these few short extracts will readily draw his own conclusion. They are utterly out of harmony with the Bible. They not only state things that are not true, but they state things that would give many a contempt for religious things. We believe that no true child of God should accept such teachings as a revelation from the Lord.*FSG 29.1*

Thus when we look about to study the spiritual gifts in the churches of modern and popular Christianity, we find that they scarcely exist. God has had noble men and great spiritual revivals led by such servants of the Lord as Spurgeon and Moody. We rejoice to know of earnest, devoted children of God here and there, but in our time the Spirit of prophecy is found only with the remnant church, who keep the commandments of God.*FSG 29.2*

There is a special and most important reason why these facts about the spurious spiritual gifts of today have been presented. The Bible prophecies state that in the very last days Satan will work "with all power and signs and lying wonders." *2 Thessalonians 2:9*. "The

spirits of devils, working miracles" will "go forth unto the kings of the earth and of the whole world." *Revelation 16:14*. They "that dwell on the earth" will be deceived by these miracles. (*Revelation 13:14*.) These many manifestations of counterfeit spiritual gifts just now are but a preparation for greater satanic wonders to come. God's true children must be on their guard and test every pretended gift by the Holy Scriptures. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." *Isaiah 8:20*. And as we by testing reject the false on every hand, so we must accept the true and dedicate ourselves anew to God and seek for a larger fullness of the divine graces.*FSG 29.3*

The very fact, however, that Satan works with deceptive wonders in these days leads us to expect that God too will reveal His power as He did when Israel went out of Egypt. It is of these spiritual manifestations, and especially the gift of prophecy, that the following chapters will tell. It will be helpful also to note the startling contrast between the counterfeit manifestation and the genuine Spirit of prophecy in the remnant church.*FSG 30.1*

Among the churches and religious circles of our times, both in America and overseas, Seventh-day Adventists occupy a unique place not so much because we observe a different weekly rest day from the other sects, both Roman and Protestant, or because our mission work is found in all the earth, but far more because of the goal of all our activities: to prepare the believers for the second advent—and have prophetic guidance through the Spirit of prophecy in our evangelistic, medical, educational, and revival work around the earth. We hold that the Unseen is not so far from the seen as some fear, and that in this day of doubt, uncertainty, and confused thinking God in heaven is still in direct contact with man on earth.*FSG 30.2*

Chapter 3 — The Call and Work of Ellen G. White

THIS VOLUME IS NOT A BIOGRAPHY of Mrs. White. She herse has given us the several accounts of her labors. In fact, early in the advent movement Mrs. White began to tell of her life and experiences. We see this in her first little book, of 1851, entitled *A Sketch of the Christian Experience and Views of Ellen G. White* A second edition was printed, and later the material was incorporated into *Early Writings*. In 1860 appeared *Luke 2* of *Spiritual Gifts*, with the subtitle *My Christian Experience, Views and Labors in Connection with the Rise and Progress of the Third Angel's Message*. In 1880 a book of over four hundred pages appeared, entitled *Life Sketches, Ancestry, Early Life, Christian Experience and Excessive Labors of Elder James White and His Wife Mrs. Ellen G. White*. Eight years later the same book in a somewhat larger form was published. Though the book was really edited by Elder White, this last edition contains over two hundred pages written by Mrs. White, which give a wealth of inspiring information about the first years of Adventism and what God had done through the labors of her and her husband. After the death of Mrs. White still another edition of this book, with certain additions by the publishers, was printed, and had a good sale. The reader is referred to these books which, even though printed years ago, are still worthy of careful study. We give here but the briefest outline of her life for those to whom it may not be known.*FSG 31.1*

Ellen Gould White, who is known in nearly every country as writer, temperance lecturer, revivalist, and spiritual leader, was born near the city of Portland, Maine, on November 26, 1827. She was of the old Puritan stock, and all her traditions went back to the early years of American history. On August 30, 1846, she was married to Elder James White, a promising young advent minister. His family also belonged to the old New England settlers. The White family were among the first of the Puritan immigrants, having come over from England to Massachusetts in 1620. Mrs. White's childhood and youth and early years as wife and mother were spent in Maine, Massachusetts, and Connecticut, but in 1852 her husband moved his family to Rochester, New York. In that city they lived some time, printing and preaching the advent message in those days of small beginnings. Later, in 1855, the family settled in Battle Creek,

Michigan.*FSG 32.1*

Without going into details about the many travels and labors of Mrs. White, we would summarize by saying that she lived about thirty years in Battle Creek, Michigan, and fifteen years near St. Helena, California. She spent two years in Europe from 1885 to 1887—and nine years in Australia—from 1891 to 1900. Her husband died in 1881, and from then on she made her home near her youngest son, W. C. White, who was her faithful assistant until her death July 16, 1915.*FSG 32.2*

Many feared her public efforts would cease when her husband passed away, but she really did her largest work after 1881. Though Mrs. White labored many, many years as preacher and revivalist, she was never ordained in the ordinary understanding of this term. She constantly refused to be elected to any church office, and up to the time of her husband's death received almost no salary or other definite income. She never sought to gather wealth either for herself or her family, and died poor, having given all to the gospel work of the advent movement. It is a record that does great credit to her, her family, and her church.*FSG 32.3*

Mrs. White grew up in years of stirring interest to America. The forties and fifties were a fruitful ferment of furious forces for good or evil in American history—a furnace in which were forged strong women who took a prominent share in the conflicts. The Abolitionist movement was just coming into its strongest years. People in both North and South were greatly stirred over the slavery question. It is difficult today fully to sense how that agitation for or against the freedom of the Negroes then swept over America. When we read her strong words condemning slavery and her earnest pleas for the colored people in later years after the Civil War, we realize anew how closely she followed her Master in His love for all races.*FSG 33.1*

Another question which set the whole country afire was woman suffrage, in the discussion of which Mrs. White did not participate. Mary Lyon, the founder of women's education in the United States, began her school, Mount Holyoke, in South Hadley in 1837. Frances Willard, eleven years younger than Mrs. White, did a

mighty work for an emancipated womanhood, and especially for temperance, and her influence as a national leader was immense. In fact, there was living at the time Mrs. White came into her largest work a group of noble American women whose prodigious labors for the home, temperance, women's education, and other reforms brought women to the front as never before. Because of this it did not seem nearly so strange in those days as it does today that a woman should be the outstanding personality and messenger of a spiritual group like the advent movement. Indeed, it did not seem strange then, and it is not strange now.*FSG 33.2*

Mrs. White, too, grew up in an age of intense religious revival. Even before the advent movement began, America was engaging in heated religious discussions. Her family joined the Methodist Church, and the Methodists of that day not only were godly but had a zeal for souls which many nominal Christians thought bordered on fanaticism. Some also had an intolerance which led them to disfellowship Mrs. White and all her family because they rejoiced in the hope of the second advent and testified of their new-found joy.*FSG 34.1*

Mrs. White's maiden name was Harmon, and her father lived on a farm about twelve miles west of Portland, Maine. Nature, as anyone who has seen New England knows, is very attractive in that section. For loveliness, the spring green or the autumn tints or the beautiful winter snows in Maine are not surpassed by those of any other part of America. Mrs. White was born in a house situated on a long, high hill. The view from the house is a charming forest and meadow and a fairly large stream winding its way through the valley. When we observe in her writings how keenly she loved nature and notice the beautiful lessons she drew from this "book of God," we cannot but think of the impressions that must have come to her in early childhood.*FSG 34.2*

When she was about five years of age, her family moved into Portland, and for quite a number of years that was her home. Friends there still show us the place where she went to school and the house where she was entrusted with her first vision, as well as other places of interest in her early experience. People who knew her well in her childhood have told me that she was cheerful and full

of fun, though showing a deep interest in religion and other serious matters. Public schools in those days were not fully established in America. Many young people did not have an opportunity to secure a n education. Ellen Harmon attended school in Portland, but an accident when she was nine years old hindered her pursuing her studies very far. She tells of her deep desire and constant effort to secure an advanced education, but the opportunity never came. She was what so many women of her day were, self-educated. This fact may have sharpened her intense interest in education later on and was used of God to give her many broad-minded and fervent lectures and books on education an even greater value.*FSG 34.3*

The Call to a Specific Work

The Bible dwells much, even in detail, on the striking call which the Lord gave those who were assigned some outstanding work as leaders or messengers. The “heavenly vision” given to Paul is well known. Samuel received his divine call under circumstances that emphasized the work he was to do. David was anointed as king in the presence of his family and introduced to Israel by the defeat of Goliath, though his acceptance by the people as their ruler came after many years of hardship. The call of Moses in the wilderness to free Israel is told in full detail by Moses himself, including his unwillingness to respond because he felt himself unworthy. In the Bible there is always a certain connection between the manner of the heavenly call and the task to which one was ordained. In fact, the call set a divine seal on the work itself.*FSG 35.1*

That Mrs. White believed she had a distinct call from the Lord to be His prophetic messenger to His church in this generation is admitted even by those who have opposed her. Many faithful servants of the gospel have told of their call to the work they did, and if we would understand their labors we must study their call. We know, however, of no account of a call from God in modern religious literature as touching and convincing as that which came to Mrs. White. She dreaded the call and almost rose in rebellion against it. Being young, in uncertain health, and of a retiring and sensitive nature, she even feared that success in the work might wreck her own soul. It must be remembered that at that time the Adventists were a small and despised people, and visions were hated and ridiculed. Such a call was as far from being attractive as anything could possibly be. Not only could it bring neither gain nor glory; it meant the separation and hatred of her fellow believers, and even outright persecution. But she claimed and believed that she had revelations which compelled obedience, and therefore she yielded. In her early books Mrs. White has given us a vivid and truthful account of her experiences in receiving this call from God. We hope the reader will read it in full since we must confine ourselves to only a few short quotations.*FSG 35.2*

The call came to her in her “second vision,” early in 1845, and greatly troubled her mind. She was afraid to heed it, yet dared not

refuse. Others had had such calls and failed. She writes:*FSG 36.1*

“One great fear that oppressed me was that if I obeyed the call of duty, and went out declaring myself to be one favored of the Most High with visions and revelations for the people, I might yield to sinful exaltation, and be lifted above the station that was right for me to occupy, bring upon myself the displeasure of God, and lose my own soul. I had before me several cases such as I have here described and my heart shrunk from the trying ordeal.*FSG 36.2*

“I now entreated that if I must go and relate what the Lord had shown me, I should be preserved from undue exaltation. Said the angel, ‘Your prayers are heard, and shall be answered. If this evil that you dread threatens you, the hand of God will be stretched out to save you; by affliction He will draw you to Himself, and preserve your humility. Deliver the message faithfully. Endure unto the end, and you shall eat the fruit of the tree of life and drink the water of life....*FSG 36.3*

“It was a great cross for me to relate to the erring what had been shown me concerning them. It caused me great distress to see others troubled or grieved. And when obliged to declare the messages, I would often soften them down, and make them appear as favorable for the individual as I could, and then would go by myself, and weep in agony of spirit. I looked upon those who had only their own souls to care for, and thought that if I were in their condition I would not murmur.”—*Testimonies for the Church 5:655, 656*.*FSG 36.4*

As Mrs. White continued to hesitate and to struggle against the call, and as she seemed unwilling to do faithfully the work of a messenger to which God had called her, the Lord gave her another vision. Of this she writes:*FSG 37.1*

“I did not realize the danger and sin of such a course, until in vision I was taken into the presence of Jesus. He looked upon me with a frown, and turned His face from me. It is not possible to describe the terror and agony I then felt. I fell upon my face before Him, but had no Power to utter a word. Oh, how I longed to be covered and hid from that dreadful frown! Then could I realize, in some degree, what the feelings of the lost will be when they cry, “Mountains and

rocks, fall on us, and hide us from the face of Him that sits on the throne, and from the wrath of the Lamb!"*FSG 37.2*

"Presently an angel bade me rise, and the sight that met my eyes can hardly be described. Before me was a company whose hair and garments were torn, and whose countenances were the very picture of despair and horror. They came close to me, and rubbed their garments upon mine. As I looked at my garments, I saw that they were stained with blood. Again I fell like one dead, at the feet of my accompanying angel. I could not plead one excuse, and longed to be away from that holy place. The angel raised me to my feet, and said, 'This is not your case now, but this scene has passed before you to let you know what your situation must be if you neglect to declare to others what the Lord has revealed to you.' With this solemn warning before me, I went out to speak to the people the words of reproof and instruction given me of God."—*Testimonies for the Church 5:656, 657*.*FSG 37.3*

Such was the specific call and the beginning of the work of Mrs. White. It was not a fleeting emotion or duty of a few months, but a life task. For seventy years she kept on with her labors—writing, preaching, warning, exhorting, calling sinners to Christ, and building up the church of God. It was a large and noble achievement that has but few parallels in human history. She outlived by several years all the other pioneers of the advent church. Though many at times tried to dissuade her, urging her to turn from her work, she held fast to her divine call and continued at her post faithful to the last. Today the blessed fruitage of her labors is seen and appreciated in all the earth.*FSG 37.4*

Chapter 4 — A Friend among Friends

IT HAPPENED IN FINLAND about 1926. The Finnish people ar religious. They live close to nature, and have an inborn feeling of reverence for the God of nature. In the long, quiet winter nights, alone in their little homes, the Lord speaks to them through His works. In the majesty of the mighty forests, with their wide expanse of glistening snow and the sparkling, clear stars overhead, God speaks to their inner souls, so that communion with their Creator becomes very real. There is perhaps no people more ready to believe in spiritual gifts. God comes near, and they feel themselves in His very presence. The idea that the Creator of all things can communicate His thoughts to men seems a blessed reality. They readily believe in divine visions and revelations. I had been in the country frequently to attend conferences and mission workers' meetings, and at one time was having another week of prayer and meditation with these servants of God. They had asked me to give a study on the spiritual gifts, including the gift of prophecy as revealed in the Bible and as seen in the remnant church.*FSG 39.1*

As I looked into the faces of these earnest workers, the thought came to me: Has any one of them seen Mrs. White? Have they heard her speak, and do they know of her personal life? The work in Finland started at the beginning of this century, and some well-educated people in the country—people with a deep spiritual insight —had accepted the message. I stopped in my lesson and asked them, "Have any of you people here seen the messenger of the Lord so that you have heard her speak or been in personal contact with her?" All of them together exclaimed, "No, we haven't. None of us ever saw her, and there isn't very much of her writings translated into our language. What we have read is good and spiritual and agrees with the Bible, but we have wished so many, many times that we could have seen her or that someone who knew her would tell us more about her. She has been dead some years now, and while we love her writings, we wish we knew more about her as a person. Was she married? [In Europe her articles were then usually signed E. G. White or Ellen G. White.] Did she have a family? Did her neighbors like her? Was she kind and practical? Could people go and talk with her in true spiritual confidence? Was she easy of approach, and did she have a large circle of honored and reliable

friends? She was in Europe once, but that is long ago and there were no Adventists in Finland at that time, so she has never been in our country."*FSG 39.2*

As I listened to this chorus of questions, coming almost all at once, it occurred to me that it might be well, especially at this late day, if some of those who knew Mrs. White personally would tell what her contemporaries thought of her and what kind of individual she really was. All people of importance have a circle of acquaintances, and what such people are is best known by the way they are judged by those close to them in their daily life. What impression did Mrs. White make upon the people who knew her through the years, what, traditions do lay members who met her hold concerning her, and what were the experiences told about her by those who came close to her?*FSG 40.1*

I can tell something about the opinions and feelings of the common people among our members away back in the eighties and even earlier concerning Mrs. White. I remember so well what the members of my own church in southern Minnesota who had met her and had been in her home and talked with her thought of her. I remember hearing, as a young man, the godly, faithful women in our church speak about her. Some years earlier they had attended a small camp meeting in Medford, Minnesota. Mrs. E. G. White and her son W. C. White attended that meeting. It was in 1872. Our church was about forty miles from Medford, and some from that church often spoke of Mrs. White. These were practical, hard-working folks, and not easily fooled. They had observed how kind and courteous her son was to her and how gently he seemed to care for his mother. They had heard her preach in many meetings. They never tired of telling about her religious revivals, and how beautifully she portrayed the glories of heaven, and what touching appeals she made for purity of life and for happy homes. I loved to hear them tell it, because they always stressed her great love for children and youth.*FSG 41.1*

Among other things they told this: At the camp meeting some of the sisters (and they were all farmers' wives living in new country, as southern Minnesota then was) said to one another, "Let us call on Mrs. White where she is staying. Though it I is hardly courteous, we

will not tell her we are coming. We will just go there when we know she is at home, and see how she receives us when we come unexpectedly, and really find out how she is as a woman and mother." They went to see her, and they were happily welcomed. She received them in a kind, matter-of-fact way. She asked them to come in, and although the home where she was staying was furnished simply, she found a chair for each one of them, and then began to chat. They found her simply a common, kind mother who had a deep interest in her children and in the children and homes of others from Michigan. She was acquainted with new-settlement experiences, and asked them such questions as they asked each other: Did they have a warm, well built house, and was it a log house? Did they have a well with good soft water? How far did they live from the school, and did their children have a chance to go to school in the summer as well as in the winter? She inquired concerning the health of the children, and whether any of them had recently had some of the new-settlement diseases so common at that time, such as malaria and others. She asked about their church, about family worship; she talked with them about knitting and sewing and a score of other things that young country wives with growing families were thinking of every day. They said she seemed so understanding and so like one of them that they felt perfectly at home with her. She didn't preach to them; she didn't correct them. She answered their questions naturally in a simple, straightforward manner. She had some definite ideas as to how children should be trained, but she told them that not two of her four children were alike, and she knew that every child had to be trained in its own Way.*FSG 41.2*

Some three decades later Mrs. White wrote the following on the question of child training:*FSG 42.1*

"Years ago the children in my home were learning how to knit. One of them asked me, 'Mother, I should like to know whether I am helping you by trying to do this knitting work?' I knew that I should have to take out every stitch, but I replied, 'Yes, my child, you are helping me.' Why could I say that they were helping me? Because they were learning. When they did not make the stitches as they should have made them, I took out every stitch afterward, but never did I condemn them for their failure. Patiently I taught them until

they knew how to knit properly...*FSG 42.2*

“Let the children know that they are helping father and mother by doing little errands. Give them some work to do for you, and tell them that afterward they can have a time to play.*FSG 43.1*

“Dress your children neatly in simple clothing, and allow them to spend much time out of doors. You can furnish them with cartloads of sand in which to play.”—*The Review and Herald, June 23, 1903*, page 12.*FSG 43.2*

At the visit sketched above, these sisters spent about two hours with her in just such happy, pleasant neighborhood conversation as Adventists enjoy. When some people objected to Mrs. White, as certain critics did, those people replied, “We know better; we have seen her. We know how plainly and becomingly she dresses. We know what she thinks of her husband and her home. She is interested in the very things that interest us, and we had the most pleasant time we ever enjoyed in a visit, just talking with her. She didn’t try to get us to think of her as a person away up high above us. There was with her a quiet dignity and a deep love for things divine that impressed us all, but we don’t know that she was different in that from other very godly people we have seen.”*FSG 43.3*

As I listened to these stories in my own church and near-by churches, I often said to myself, “I wish I could hear and see Sister White.” That opportunity came when I was a high school student of seventeen. I went through Minneapolis in the autumn of 1888 while the renowned Minneapolis General Conference was in session. It was a stormy meeting. Some men were urging the importance of righteousness by faith. Their work and their teaching were the beginning of a large revival, as every student of Adventist history knows, but there were some who were not clear on the matter, and it took three or four years before they came into entire harmony with these views. Mrs. White did not reprove them severely. She urged that they be given time, and before long practically every one of them did accept the full light. I had heard about the conference before I came, and I knew that it was rather a troubled session. I attended a meeting the first day. S. N. Haskell was chairman, and

Uriah Smith was secretary.*FSG 43.4*

That evening D. T. Bourdeau preached on the Ten Commandments. I was not interested in his sermon or impressed particularly with his discussion of the Ten Commandments. That night, however, when I occupied the little cot they had given me in a room with three seasoned preachers, I was much surprised. They made fun of the sermon, and they were critical. Some of the words that they said seemed most cruel to me. They not only did not like the evening sermon but condemned strongly some of the things that had been said by the men who taught righteousness by faith.*FSG 44.1*

I was very much surprised, for I had never heard my parents say one unfavorable word about a preacher, and it had never dawned on my mind that any preacher could criticize or ridicule another preacher. In the course of the night (and I didn't sleep a wink while they were talking), one of them remarked, "Well, you know Mrs. White is to speak tomorrow forenoon." I said to myself, "I shall be there, and I am going to take a seat right up front so I can see her and really observe her myself, and not merely hear what she says." In good time the next morning I had a seat on the front row. In those days Adventists did not sing many hymns while people were waiting; the members were supposed to sit quietly in meditation or prayer, without being disturbed by either talking or singing. I was half an hour early, and I noticed that about ten minutes before the time of the service a small group entered, three preachers and two women. From pictures I had seen of Mrs. White, I knew at once that she was one of the women. S. N. Haskell, a tall, impressive man, led the way. With him came Uriah Smith, who had one of the kindest and most intelligent faces of any man I ever knew. He seemed to have a keen sense of humor. Then came Mrs. White and her secretary, whose name I did not know. W. C. White, then a young man with raven-black hair, came in last and sat near the rest. I observed those people as closely as I ever watched anything in my life, and especially was I anxious to see Mrs. White and note what she did.*FSG 44.2*

They took their seats below the rostrum and sat for two or three minutes in prayer. Then Elder Smith smiled and made some

cheering remark. Elder Haskell nodded, and they turned to Mrs. White, who looked pleased and agreed to what they said. They were discussing the service. After a further brief meditation, in which they all seemed perfectly at case and natural, Elder Haskell led the way to the platform, followed by Elder Smith. The secretary did not go up, but Mrs. White took her place on the rostrum, accompanied by her son. I do not remember anything about the hymns or the prayer, but when Mrs. White rose to speak, the whole audience was tense and expectant—possibly no one more than I, since I had heard my parents and others tell about her. She began to talk in her low, pleasing, melodious voice about God's plan and purpose to save mankind. She did not tell us her topic, and she did not read many Bible texts—I think only four or five—but she simply talked to us about the marvelous love of God and His efforts to save mankind. She talked about Jesus in almost a new way, as a very dear personal friend. I had never till then heard a sermon like it. It was so attractive. It had a certain drawing power beyond anything I had known. One seemed almost in the presence of the Lord, and I could not help thinking of how Deborah, another messenger of God, must have taught the way of the Lord in the days of the old prophets.*FSG 45.1*

One thing that especially impressed me was her voice. It was so beautifully natural. One would think she was talking to people within four or five feet of where she was standing. I wondered whether the other folks could hear. Later, at the 1905 conference in Takoma Park, Washington, D.C., after I had entered the ministry, I had a chance to test her voice. She was standing on the large platform in front addressing an audience of five thousand people, some of them in the very back of a large tent. I sat in front, and I said to myself, They never can hear in the rear so as to know what she is saying. Slipping out, I walked outside the tent to the rear, and when I came in and stood behind the great crowd I could hear every word and almost every syllable of every word just as plainly as I could up in the front.*FSG 45.2*

The Minneapolis audience, of course, was smaller, but it hung on her words as if they felt that they were listening to the very instruction from heaven. In it all, with her magnificent gift of speaking and her ability to control an audience and to move them

either to solid thinking or to the deepest emotion, she seemed quietly sure of herself as a messenger of God; yet she did nothing to call attention to herself or exalt her authority. She merely stood there as a mouthpiece for the Lord, thinking only of His Word and seeking only to lift up Jesus so that we might see Him alone. Her great purpose, her very life, seemed to be to lead people to study and love the Word of the Lord.*FSG 46.1*

In the meetings of Mrs. White there was a richness of spiritual light and power that all who knew her will remember. I think of one such occasion at the General Conference of 1909 in Takoma Park, the last General Conference she ever attended. She was old, quite feeble, and was not present at many meetings. Early in that session it was announced that Mrs. White had asked to meet all the ministers. It was understood that she had something very special on her heart, and that she had a message from the Lord for us. Like other young preachers, I kept wondering what it was. There were several things I thought she might very helpfully present and sternly correct. There were other subjects that I was eager to hear her discuss, and as I talked with the other young preachers about it, we thought of a number of topics of which we hoped she would speak.*FSG 46.2*

After the meeting began and they had prayed, Mrs. White in her quiet, dignified way rose to give the message. She took her Bible and read the first five verses of the third chapter of John. I was a bit disappointed, though I fancied she would dwell on some educational problem, using the text, “We know that Thou art a teacher come from God.” But she did not. Instead, she told us how happy she was to see us and how earnestly she desired that all the ministers, including the younger preachers, would grow into faithful, Spirit-filled burden bearers for Christ, with a real experience in the things of God. Then she told us that her text was the words, “Ye must be born again.” I regret to confess that some of us were disappointed. I knew we needed spiritual help, but it did not seem to me that is was quite an appropriate text for a ministers’ meeting. However, I had not thought that way two minutes before I almost awoke with a start, saying to myself, “That is something new. That is deeper and higher and grander than anything I have ever read or heard on the topic of the new birth, and the new birth as a daily

experience for the preacher." I had never before, nor have I since, heard such a heart-searching and yet kind and beautiful presentation pf the work of the Holy Spirit in transforming human lives into the glorious likeness of Christ as she presented to us. And I noticed that the other young preachers, and I suppose the older ones as well, were as impressed as I was. When her talk was finished (it lasted less than thirty minutes), we preachers said, "That is the best for our own souls we have ever heard." It was not critical; it was not discouraging; it did not condemn us; but it did give us a glimpse of the heights of spiritual excellence to which we might attain and to which we ought to attain if we were really servants of Christ to lead people on to a living faith in the Lord Jesus.*FSG 47.1*

My wife's mother lived as a young lady in Mrs. White's home in Battle Creek, Michigan, as helper in the family and as secretary to Mrs. White. When I told her this experience and the general impressions, both within and without the church, of Mrs. White as a humble and practical, godly woman, she went on to tell one experience after another of what she had observed in Mrs. White's home when she was there. She was especially impressed with the sunny spirit of the home and with Mrs. White's kindly humor and good sense concerning home affairs, neighborhood problems, and everything that enters into the care of a large house and family such as Elder and Mrs. White had. She loved to tell how good Mrs. White was to her helpers, what plain yet nourishing food she served, and how useful Mrs. White was in ordinary questions of dress, furniture, and health.*FSG 48.1*

From 1914 on, I was president of the Lake Union, which included Wisconsin, Illinois, Indiana, and especially old Michigan, where we had so many members and where the Adventist work was largely started, back in the fifties and sixties. While there, I met many of our faithful Michigan believers who had personally known Elder and Mrs. White and who had entertained them in their homes many, many times. They had the fullest confidence in them. They did not think of Mrs. White as infallible, but they regarded her—to use a Bible expression—as a true "mother in Israel." I remember well one family that lived near Grand Ledge, Michigan. I saw the grandmother again in 1938 when attending camp meeting there. She gave me a large number of old books written by Mrs. White,

pamphlets that are hard to find today. Then she went on to tell me that Elder and Mrs. White in the late sixties had spent a whole winter in their home. She and her husband were among the early settlers. They were well to-do farmers and had a large house. She remembered how happy the Whites seemed to be in their own home life. He was humorous, and loved to tell amusing things. She loved them, too, but every so often she would say, “No, no, James. Now, now, don’t go too far.” And he would reply, “Ellen, I think the Lord wants us to be happy,” to which she quickly agreed.*FSG 48.2*

Many of the old Adventists in Michigan and Illinois loved to relate how kind and helpful Elder and Mrs. White were, especially to the poor. It was in the early days of the Michigan settlements. Many of those new settlers lacked food or clothing. Very often their neighbors had to help them, and Elder White, who was keen in business matters as well as in spiritual things, was constantly trying, as any reader of the old *Review* knows, to help people in need. The men delighted to tell how he would say, “Ellen, talk is cheap; but the thing that counts is what you and I can give. It is good to sympathize with these folk, but the result of our sympathy is determined by how deep we dig into our pocketbooks.” And Mrs. White was constantly working in the same spirit of helping the poor and needy. What she writes in such books as *Ministry of Healing* and many of the Testimonies concerning our duty to the needy and sick was exemplified most beautifully in her own life. This chapter would become much too long if I should recount all the things that these old acquaintances said of Sister White. I never heard one of them find fault with her in any way.*FSG 49.1*

While I was living in Chicago, our brethren in Wisconsin told me of a certain lady who had been a Sabbath keeper for many years. They were eager that I should visit her and interest her in behalf of our school in Wisconsin and in our work in other places. She lived not too far from Madison. I made an appointment to spend a day with her, and a happy, useful day it was. I did not need to talk money matters with her much, for she was in the mood to help as far as her circumstances permitted. She was really getting on in years, but her memory was active and clear. As we visited, she soon began to talk about Mrs. White.*FSG 49.2*

She said to me, “I knew Mrs. White’s father and mother. They first lived in the country, not too far from Portland, Maine. Later they lived in the city. I was older than Mrs. White by five years, and we often played together. I remember very well the sad accident she had in her childhood. My folks were well to do, but her folks were in rather limited circumstances. Her father had a small hat business.”*FSG 50.1*

I said to her, “What did you think of Mrs. White, not merely as a child, but after her conversion, as a young lady, before and after she was married?”*FSG 50.2*

She smiled and said, “Well, that is an interesting story which I delight to tell. James was older than Ellen by about six years. We were young people there together. Their friendship was a model and an inspiration to us all, and their marriage a most beautiful and happy event.”*FSG 50.3*

But I said, “What did you think of her earlier, when she first began to have visions? Were the visions written out, and were they good?”*FSG 50.4*

She said, “Many of them were never written as far as I know, but the effects of them were always good. My recollection of Sister White,” she added, “is that never in my life have I known a woman who seemed so completely devoted to the Lord Jesus. He seemed to be to her a personal friend whom she knew and loved and trusted. She found great joy in talking about Jesus; and all of the younger people agreed that there, at least, was a young lady who lived very near to the Lord and who in her sincere, practical way tried with all her heart to follow Jesus.”*FSG 50.5*

This woman was not a member of the Adventist Church, though she had been close to us all her life and she had splendid recollections both of Adventists and other people in her neighborhood. I can still hear her speak of how the deep personal godliness of Mrs. White had impressed her, and also how ordinary and friendly as a girl Mrs. White was with all the girls of her age. She told me she was a real favorite with the young people, and that they loved her and regarded her most highly, even though some of them did not believe all her visions, for they were not Adventists.*FSG 50.6*

In a most helpful way Mrs. White had a gift of making and keeping friends. She was a prodigious letter writer, and nearly all her letters were written by hand. In many places in this country and even overseas, we used to find personal letters she had written to her friends. When visiting conferences in South America in 1938, down in Argentina, I met a woman who had several personal letters from Mrs. White. This woman belonged to a prosperous old Adventist farm family in southern Minnesota. The head of that family had been a strong supporter of the Adventist cause all through his life. He had accepted the truth back in the sixties. His sister had worked for years as one of the secretaries of Mrs. White. This woman in Argentina had known Mrs. White rather casually; but, knowing of her experiences, Mrs. White wrote her these beautiful letters. She gave two of them to me. They were newsy, and contained beautiful spiritual sentiments; but as they were of no special significance, I have not kept them. Our members felt that Mrs. White took an unselfish personal interest in her friends, and we can only explain this by saying that she just loved people.*FSG 51.1*

Her ability to keep the confidence of her friends extended even to those who had left our message and who had written or worked against her. In 1915 I was urged to visit D. M. Canright, who at one time was prominent in our church. He lived then on a poor little farm near Grand Rapids, Michigan. He was eager to tell about his past experiences and seemed to regret that he had ever left the advent people. He talked like a discouraged, disappointed man. As we talked about old time Adventists, he began to tell about Mrs. White.*FSG 51.2*

He said, “I knew her very well. For some time, as a young man, I lived in her home, and for eighteen years was intimately acquainted with the White family. I want to say to you that I never met a woman so godly and kind and at the same time so unselfish, helpful, and practical as Mrs. White. She was certainly a spiritual woman, a woman of prayer and deep faith in the Lord Jesus.”*FSG 52.1*

I asked him what he thought would happen to people if they followed the Testimonies of Mrs. White.*FSG 52.2*

He answered, “Anyone who follows her writings, the Testimonies,

as you call them, in prayer and faith will certainly get to heaven. She always exalted Jesus, and she taught true conversion and genuine sanctification as few others have. I have known a great many men and women who claim to be extraordinary in their imagined divine calling and gifts. I have always found them more or less arrogant and proud, eager to be recognized and often arbitrary and harsh in judging others. With Mrs. White I found the exact opposite. She was reserved and modest and seemed to have no desire at all to call attention to herself as someone great or to her authority."*FSG 52.3*

Some months after these visits, at the funeral of Mrs. White in Battle Creek, I met D. M. Canright again. There were six of us men who stood as a guard of honor while the people passed through the tabernacle to view Mrs. White as she lay in her plain casket. I noticed Mr. Canright as he came down the aisle toward the rostrum. He stopped at the casket and looked at Mrs. White quite a while. He reached down and took hold of her right hand, which had done all that immense amount of writing.*FSG 52.4*

Later I asked him, "Now that she is dead, what do you really think of Mrs. White?"*FSG 52.5*

He replied, "She was a most godly woman. All her life she lived near to Jesus and taught the way of living faith. Anyone who follows her instructions will surely be saved in the kingdom of God."*FSG 53.1*

I mention this to show his view and judgment of her as a person and a Christian.*FSG 53.2*

If we want to understand what Moses or Paul or other servants of God were, we get a glimpse of their life by noticing what others say about them. The Israelites thought so well of Moses as a leader and a friend that they mourned for weeks after he passed away. The people, too, who knew Jesus personally gave testimonies of Him which really show what His contemporaries thought of Him. The mothers loved Him and felt free with Him. They brought their little babies for Him to put His hands upon and bless. The publicans trusted Him and even invited Him to some of their special pleasure occasions so that He could talk with them. It was not only learned

men like Nicodemus who admired Him, but also ordinary soldiers and working people. They declared, after listening to Him, “Never man spoke like this man.” We are told that “the common people heard Him gladly.” There were little things in the life of Jesus that impressed people. After His resurrection, one of the first things He did was to say to His disciples when, after fishing all night, they were cold, wet, and hungry, “Children, have you anything to eat?” Then miraculously He gave them a good breakfast.*FSG 53.3*

In similar manner, hundreds of little things have been told by those who knew Mrs. White, and all testify to her genuine religious experience and to her unselfish life. Adventists have never regarded Mrs. White as infallible. They think she was inspired as Ezekiel and other prophets were inspired, and they accept her messages as counsels from the Lord.*FSG 53.4*

What our leaders and believers in earlier years thought of Mrs. White was well expressed in 1922 by O. A. Johnson, one of our most learned and efficient college Bible instructors:*FSG 53.5*

“While neither Mrs. White nor any of her most devoted followers ever claimed that she, as a human being, never erred, yet she claims that what she wrote under the direction of the Spirit of God was to be regarded as nearly perfect as could be given through human agency.”*FSG 54.1*

Adventists loved and trusted her for her sterling integrity. When she died, she did not leave a large fortune as some modern prophets have; in fact, she was generous almost to a fault, and had given away so much that at the time of her death she was in debt, though her obligations were more than covered by valuable assets and their earnings. The profits from her books paid all her debts. No individual, not even her relatives, profited in a wrong way by her gift, which she thought of as belonging to the church of Christ. She was constantly giving and helping. Up to the time her husband died, in 1881, Mrs. White received but little salary from the Adventist Church, and in her early years she was never paid anything for her books and articles.*FSG 54.2*

I remember when we began our mission work among the Icelanders in America. The Icelanders are small in numbers, there being about

120,000 in Iceland and about 25,000 in Canada and the United States. We were eager to get a little paper started among these people. It was in the days when money was scarce, and there were many calls for mission giving. We said, “Let us write Mrs. White and tell her about our desire to begin the work among the Icelandic people, and just bluntly ask her for one hundred dollars. If we get one hundred dollars from her, others will give, and we will soon have the three thousand dollars needed.” In about two weeks an answer came in which she greatly encouraged us to begin work among Icelanders, stressing that everyone was to hear the gospel and that no nation was so small that it should be neglected; and she enclosed a check for one hundred dollars. But that is only one of many such incidents.*FSG 54.3*

Mrs. White seemed to live her life for just one purpose to exalt and glorify Christ and to do good to others. In a letter written at Elmshaven, Sanitarium, California, January 30, 1905, to O. A. Olsen, she says this of her life service for others:*FSG 55.1*

“After my marriage I was instructed that I must show a special interest in motherless and fatherless children, taking some under my own charge, for a time, and then finding homes for them. Thus I would be giving others an example of what they could do.*FSG 55.2*

“I have felt it my duty to bring before our people that for which those in every church should feel a responsibility. I have taken children from three to five years of age, and have educated them, and trained them for responsible positions. I have taken into my home from time to time boys from ten to sixteen years of age, giving them motherly care and a training for service. These boys have now grown to manhood, and some of them occupy positions of trust in our institutions. One was for many years head pressman in the Review and Herald publishing house. Another stood for years as foreman of the type department in the Review and Herald...*FSG 55.3*

“In Australia I carried on this same work, taking into my home orphan children, who were in danger of being exposed to temptations that might cause the loss of their souls.*FSG 55.4*

“While we were in Australia we worked as medical missionaries in

every sense of the word. At times I made my home in Cooranbong an asylum for the sick and afflicted. My secretary, who had received training in the Battle Creek Sanitarium, stood by my side, and did the work of a missionary nurse. No charge was made for her services, and we won the confidence of the people by the interest that we manifested in the sick and suffering."—*Letter 55, 1905*.*FSG 55.5*

Those who have studied the writings of Mrs. White well know that again and again she expresses a fervent personal love in her heart for Christ. She thought of Jesus as a very dear friend near at hand, with whom she had almost constant contact and communion. Over in Europe a famous state church bishop with great power was bitterly prejudiced against those of the advent faith and hope. One of our tactful members supplied him with a copy of *Steps to Christ* and most politely asked him to read it. Some time later this learned man wrote in a public statement that although he did not accept the doctrine of Adventists, he was much impressed with their touching, personal love for the Savior, as seen in the writings of a certain E. G. White. Then a converted pastor in one of the districts of this bishop said publicly that every week he read and often copied from the articles by E. G. White in the Adventist paper, because these writings were so friendly and full of love for Jesus. That indeed was the feeling of people everywhere who knew her.*FSG 55.6*

Both her fellow ministers and her many friends have unreserved confidence in her kindness of heart, balanced judgment, solid sense, and practical worth.*FSG 56.1*

Chapter 5 — Testing the Prophetic Gift

IT IS NOT THE PRIMARY purpose of this volume to state the Bible arguments in favor of spiritual gifts, including the gift of prophecy, as an abiding heavenly endowment from the Lord to His church. When Christ gave His people the promise of the Holy Spirit, He said that, "another Comforter" will "abide with you forever." *John 14:16*. The idea that spiritual gifts were only to be seen in the church during the apostolic age is totally false. In the Scriptures there is not the slightest proof for such a view, and the only apparent reason why some churches teach this is that they do not have the gifts. On the other hand, proofs are most abundant that the gifts of the Spirit, and above all the prophetic gift, were to be in the church always, and especially in the church at the end of human history. Seventh-day Adventists have ever taught that the prophetic gift and other spiritual gifts would be found in the remnant church, and also that in the future, during the time of the latter rain, still larger manifestations of these powers would be experienced than have yet appeared.*FSG 57.1*

Because of certain opposition and misunderstandings in regard to the revelations given to the Lord's messenger in our day, it was found necessary in the early editions of the Spirit of prophecy books to write a preface of explanation concerning the visions or an introduction on the Bible doctrine of the gifts. The first edition of Spiritual Gifts, printed in 1858, contains an introduction by R. F. Cottrell. It is quite an elaborate argument from the Scriptures in favor of the abiding nature and helpful fruitage of the prophetic gift. Elder James White wrote a number of such articles. One of the most convincing, called "The Spirit of Prophecy," was inserted as a preface in volume I of a set of larger books of the same title printed in 1870. Other men also prepared such introductions, but we who wrote them for books here or overseas came, in time, to understand that they were not so needful as was at first thought. Mrs. White's books were themselves the best proof of their divine origin. In fact, sometimes the reader found it easier to understand the book itself than the explanation of the book. In those years, too, there were many longer and shorter articles in the *Review* in defense of the spiritual gifts, especially as seen in the messages sent by the servant of the Lord.*FSG 57.2*

In course of time, too, a goodly number of books or pamphlets were written by our leaders showing beyond a question that the visions and messages of Mrs. E. G. White meet every Bible test of the prophetic gift.*FSG 58.1*

Such pamphlets were written by Uriah Smith, J. H. Waggoner, J. N. Andrews, as well as later ones by G. A. Irwin and others. A much larger and very excellent work entitled Rise and Progress of Seventh-day Adventists was written by J. N. Loughborough, one of the early veterans, who had the great advantages of having seen and lived through what he was writing. Some of these things may seem a bit out of date today, and, as some have said, not quite historical, but, after all, when men tell what they have seen themselves, it carries weight and is more likely to be true to fact than what some call history. It is still possible to secure these books, and our ministers do well to get them from some older member who has finished with them. A later and most valuable book on the subject, called The Testimony of Jesus by our veteran editor of the *Review*, F. M. Wilcox, is just now having a large sale. It gives information that all should have.*FSG 58.2*

We recommend these publications to our readers, and first of all to our ministers. They teach clearly that (1) spiritual gifts such as healing, tongues, and prophecy were not designed or given to the apostolic church alone, but are to be seen among God's people in all ages; (2) the gift of prophecy is to be found in the remnant church, that is, God's people just before the second advent; (3) spiritual gifts will be found only among commandment keeping Christians; (4) although the Adventists do not make the Testimonies a new Bible or an addition to the Bible nor primarily a test of fellowship, yet they believe and follow these Testimonies as messages from God for this age; (5) Mrs. White's writings meet every fair Bible test of the prophetic gift and contain abundant evidence of their divine origin and character. In this chapter, however, some other important points and experiences with the spiritual gifts through the years are being dealt with.*FSG 59.1*

We live in an age of negative thinking, a deplorable result of the popular skepticism in many large religious circles. Many believers today are so shy of false prophets that they are afraid even to

accept the true. Yet it is a greater spiritual achievement to discover and receive a true messenger of the Lord than to prove and reject those who mislead. In saying this we would not minimize the importance of rejecting every counterfeit religious leader or movement. The Scriptures distinctly teach us that we are not to believe “every spirit,” but we are to “try the spirits.” (*1 John 4*: I.) To do so is not difficult, for the tests to be applied are plain and easily made by even the humblest believer.*FSG 59.2*

When the Lord sends a servant with a message from heaven, that individual is always willing to submit to any fair test. In fact, almost all the prophets mentioned in the Bible had the experience of being tested by the people.*FSG 60.1*

In the case of Samuel, one of the greatest of the seers, the prophetic call was revealed while he was yet a child, so that right from the beginning of his work Israel accepted him as a prophet. Then, too, the circumstances connected with his mother’s experience before his birth gave the people confidence in him as a prophet. John the Baptist was not accepted and in a way not rejected by the leaders in Israel. They professed not to know whether he was sent from God, saying, “We cannot tell.” *Mark 11:33*. However, his preaching was so Spirit filled that the honest in heart believed it. And after his death “all men counted John, that he was a prophet.” *Mark 11:32*. During the Babylonian captivity, Ezekiel, one of the mightiest of prophets, had many “visions of God.” He did some strange things as object lessons for the people, but many did not believe. In fact, not till after his death, when his visions were fulfilled, were they sure that he was a prophet. (*Ezekiel 33:33*.*FSG 60.2*

In like manner Mrs. White in the beginning of her work as God’s messenger met those who were not sure of her call and work. With many in America there was a strong prejudice against prophets because of false prophets among the Mormons and spiritualists. Then, too, many churches which had no evidence of the prophetic gift in their midst would not conceive that God would speak to other religious bodies in this way. They were inclined to say with Zedekiah of old, “Which way went the Spirit of the Lord from me to speak unto thee?” *2 Chronicles 18:23*. While the majority of

Seventh day Adventists believed Mrs. White to be a messenger from the Lord, the question with some at least was more or less undecided as long as she lived. However, when her work was finished and they looked at her godly life and found her teachings, without a single exception, in perfect harmony with the Scriptures, the test was completed and she was fully accepted as one sent of God. This is so generally true that when a person today embraces the Seventh-day Adventist faith he not only accepts the doctrine of spiritual gifts but also comes to believe in the gift of prophecy as manifested in the teachings of Mrs. White. This faith, too, will grow with the years as he sees her words fulfilled.*FSG 60.3*

It is quite generally understood among Christian people today that Seventh-day Adventists believe in the perpetuity of spiritual gifts. It is also understood that we regard the visions of Mrs. White as having been given by the Spirit of God. However, the reasons why we believe in these gifts and the use which we make of spiritual gifts, particularly the visions of Mrs. White, are sometimes misunderstood. Some still seem to think that Adventists accept the Testimonies as a new Bible or as an addition to the Bible, though nothing could be farther from the truth. We accept the Holy Scriptures in full as divinely inspired and containing all the truth of God that is needed to make us wise unto salvation. We could easily copy a whole chapter of quotations from our strongest and earliest leaders in support of this statement. Elder James White wrote:*FSG 61.1*

“The gifts of the Spirit should all have their proper places. The Bible is an everlasting rock. It is our rule of faith and practice. In it the man of God is ‘thoroughly furnished unto all good works.’ If every member of the church of Christ was holy, harmless, and separate from sinners, and searched the Holy Scriptures diligently and with much prayer for duty, with the aid of the Holy Spirit, we think, they would be able to learn their whole duty in ‘all good works.’ Thus ‘the man of God may be perfect.’ But as the reverse exists, and ever has existed, God in much mercy has pitied the weakness of his people, and has set the gifts in the gospel church to correct our errors, and to lead us to His Living Word. Paul says that they are for the ‘perfecting of the saints,’ ‘till we all come in the unity of the faith.’ The extreme necessity of the church in its imperfect state is God’s

opportunity to manifest the gifts of the Spirit.*FSG 61.2*

"Every Christian is therefore in duty bound to take the Bible as a perfect rule of faith and duty. He should pray fervently to be aided by the Holy Spirit in searching the Scriptures for the whole truth, and for his whole duty. He is not at liberty to turn from them to learn his duty through any of the gifts. We say that the very moment he does, he places the gifts in the wrong place, and takes an extremely dangerous position. The Word should be in front, and the eye of the church should be placed upon it, as the rule to walk by, and the fountain of wisdom, from which to learn duty in 'all good works.' But if a portion of the church err from the truths of the Bible, and become weak, and sickly, and the flock become scattered, so that it seems necessary for God to employ the gifts of the Spirit to correct, revive and heal the erring, we should let him work. Yea more, we should pray for him to work and plead earnestly that he would work by the Spirit's power and bring the scattered sheep to his fold. Praise the Lord, he will work. Amen."—The Review and Herald, April 21, 1851, page 70.*FSG 62.1*

G. I. Butler, many years president of the General Conference, wrote on the same subject as follows:*FSG 62.2*

"We believe these visions because the Bible teaches them. We use the rules given in that holy book, and are forced to the conclusion that these manifestations are the work of the Spirit of God. Instead of our setting up these visions above and outside of the Scriptures as another rule of authority, as our opponents pretend, we claim that none can really take the Bible and fairly apply its teachings without accepting these visions as from God. The Bible is the supreme authority in deciding this as well as other questions. When it tells us to 'try the spirits,' to 'prove all things,' and 'hold fast that which is good.' It is our duty to do this. We find by so doing that these visions harmonize perfectly with the Scriptures."—The Review and Herald, June 9, 1874, page 202.*FSG 62.3*

The relation of the Spirit of prophecy to the Holy Scriptures is not a theory but a long and blessed experience with Adventists. The Testimonies never lead away from the Bible. We are known as a church of Bible students. It is a matter of record that our foreign

missionaries sell and use more Bibles than do the missionaries of any other church. We do not understand that the gifts spoken of in the Scriptures were in any way to supersede the Bible. The work and the office of the Spirit of God in the church, that is, the manifestation of spiritual gifts, does not do away with the Word of God. The gifts lead to the Word and build on the Word. We believe, however, that the Scriptures teach that the gifts of the Spirit were not merely for the apostolic church but were to be found among God's people to the end of time, and especially in the remnant church at the close of time. These gifts are not given primarily for sinners. They are bestowed upon the church to build up, preserve, and guide the people of the Lord.*FSG 62.4*

This brings us to the important question: How and by what means are the spiritual gifts to be tested? Some time ago, in the course of a meeting, I met a prominent doctor and scientist who claimed that the prophetic gift should be tested by medical science. Yet in his lecture that day the doctor stated that medical science was constantly expanding and that medical books ten years old could not be considered reliable in fact, must be given up. When I called his attention to that, he admitted that, of course, medical science, which is constantly growing, developing, and even changing so that new textbooks must be written every ten years, could not possibly be the test for a divine gift. There have been those who claimed that the prophetic gift should be tested by the known facts of history. That position, however, is most unsound. All we know of history is what we find written in books or letters, in stone inscriptions, in government decrees or laws, and in literature generally. But no one ever wrote everything that happened, and no one ever read everything that was written. Further, no two thinkers on history draw exactly the same conclusion from what they read. The plain truth is that it takes as much inspiration to write perfect history as perfect prophecy; and anyway no divine gift could be correctly tested by the fallible human knowledge of history.*FSG 63.1*

This question of testing the prophetic gift of Mrs. E. G. White is not a new one. The early pioneers and veterans in the Adventist Church, including James White, the first outstanding leader, invited every sincere seeker after truth to make a thorough investigation of this gift. They never made faith in the writings of Mrs. White a test of

church fellowship. Mrs. White herself urged that this should not be done, and she willingly invited people to test the visions, saying that "all should decide from the weight of evidence."—*Testimonies for the Church 3:255*. She made the claim with deep conviction that her revelations were "visions from God," and compared her teaching to that of the ancient prophets. She said:*FSG 64.1*

"In ancient times God spoke to men by the mouth of prophets and apostles. In these days He speaks to them by the Testimonies of His Spirit. There was never a time when God instructed His people more earnestly than He instructs them now concerning His will, and the course that He would have them pursue."—*Testimonies for the Church 5:661*.*FSG 64.2*

Mrs. White's position was that no one could be consistent and say that although her books were informative and spiritually edifying, they were no different from books by Luther, Spurgeon, or other godly authors. She claimed that her messages were of supernatural origin, that is, given her in vision:*FSG 64.3*

"God is either teaching His church, reproving their wrongs, and strengthening their faith, or He is not. This work is of God, or it is not. God does nothing in partnership with Satan. My work bears the stamp of God, or the stamp of the enemy. There is no half way mark in the matter. The Testimonies are of the Spirit of God, or of the devil."—*Testimonies for the Church 5:671*.*FSG 64.4*

That this positive claim by Mrs. White was the only one possible, is self-evident when we remember her condition of body and mind during the visions in which she saw or heard the things she wrote. Back in those years it was generally granted by all who knew her that it could not be otherwise. Many years before he died J. N. Loughborough, a man of keen mind, wrote:*FSG 64.5*

"I have seen Sister White in vision about fifty times.... The first one I saw her have was at the close of a meeting, when she was well enough to take a long journey. Her last open vision was in 1884, on the camp ground at Portland, Oregon. She has visions at the present time, but they are not open visions in a public assembly. It is a heavenly place to be in, where there is an open vision, as some of those here who have seen her at such times, can testify.*FSG*

65.1

“The first indication that she is about to be taken off in vision is that she loses all strength, like a person suddenly falling down. This state continues not more than five seconds, when she suddenly rises to her feet. She herself says that the first thing she knows an angel stands by her side and touches her and she receives strength. This is just as it was with Daniel. She has been examined while in vision, by skillful physicians, and we have testimonials from them which declare that the phenomena of her visions are beyond their comprehension. A remarkable evidence of the superhuman strength which Sister White has while in vision was given during her third vision, when she held on her arm a Bible eighteen inches long, eleven inches wide, and four inches thick, and weighing eighteen and a fourth pounds. It was published by Joseph Seale, of Boston, Mass., in 1822. This she held out at arm’s length, her eyes meanwhile looking straight up, and her hand turning from text to text for more than half an hour, pointing to the texts with her finger and repeating them. I have conversed with those who examined every text as she pointed to them, and they testify that she repeated every one correctly. This was an indication that the power of God was connected with that work....*FSG 65.2*

“At another time Sister White held this same kind of a Bible open in one hand, above her head, at an angle of forty five degrees, for half an hour, while she turned from text to text, and repeated the words to which she pointed. The spectators stood in chairs to examine the texts as she pointed to them. Some of them tried to hold a Bible in their hands at this angle, and could not do so, but the Bible in her hand seemed to be as firm as if the two had been glued together.”—*The General Conference Bulletin, 19, 20*, 1893.*FSG 65.3*

Another witness writes:*FSG 66.1*

“As one who has frequently observed her in vision, knowing the company of people usually present, all deeply observant and believers in her exercises, I have often wondered why a more vivid description of the scenes which transpired has not been given.*FSG 66.2*

“In vision her eyes were open. There was no breath, but there were graceful movements of the shoulders, arms, and hands expressive of what she saw. It was impossible for anyone else to move her hands or arms. She often uttered words singly, and sometimes sentences which expressed to those about her the nature of the view she was having, either of heaven or earth.*FSG 66.3*

“Her first word in vision was ‘Glory,’ sounding at first close by, and then dying away in the distance, seemingly far away. This was sometimes repeated....*FSG 66.4*

“There was never an excitement among those present during a vision; nothing caused fear. It was a solemn, quiet scene, sometimes lasting an hour....*FSG 66.5*

“When the vision was ended, and she lost sight of the heavenly light, as it were, coming back to the earth once more, she would exclaim with a long-drawn sigh, as she took her first natural breath, ‘D-a-r-k.’ She was then limp and without strength.”—Martha Amadon, Notebook Leaflets, Miscellaneous Leaflet No. 2, quoted in *Ministry*, March, 1944, page 4.*FSG 66.6*

When we speak of Mrs. White’s messages as given by inspiration, we wish to stress two points. First, it is well known that she did not employ a stenographer in her work, but she herself wrote by hand most of her many manuscripts. Some of these copybooks in her original handwriting are still with us, so that quite a bit of what is published under her name can be traced to her own hand. Elder and Mrs. White exercised the greatest care in sending out the messages. At first her writings were often read to trustworthy brethren in the church and sent out with their recommendations. When some opponents tried to print them without her consent, there was danger that her writings would be changed and falsified. Thus Mrs. White inserted a note in our first paper, The Present Truth, May, 1850, as follows:*FSG 66.7*

“Eli Curtis—It is well known by many of the brethren, that Eli Curtis has published many of my visions. He has pursued such an inconsistent course for some time past; and his influence on the cause of truth is such at this time that I feel it my duty to say to the brethren that I have no faith in his course; and that he has

published my visions contrary to my wishes, even after I had requested him not to publish them."—page 80.*FSG 67.1*

The second point is that the printing of Mrs. White's writings has never been a commercial enterprise for gain. In the beginning they were given away free. In the *Review* of January 22, 1867, we have this note from Elder White:*FSG 67.2*

"Testimonies to the church, No. 11.*FSG 67.3*

"This work will be ready in a few days. Address Elder James White, Battle Creek, Mich. We print 2,000 copies which are free to all on the receipt of postage. Those who choose to pay, can send ten cents a copy and postage, which is two cents a single copy, or by the quantity two cents for four ounces. And those who choose can send more than the above price to enable us to offer this Testimony without requiring a price."—page 84.*FSG 67.4*

Right from the beginning of the advent movement this subject of testing the prophetic gift was carefully studied, and clear answers were given as to why we believe Mrs. White was a messenger sent from the Lord. We will quote here an example of what was written in those early years on that topic. In the official paper of our church, the *Review*, of March 31, 1891, we find the following questions and answers:*FSG 67.5*

"J. M. Van Kirk, Ruthven, Iowa, asks:*FSG 67.6*

"1. Does the Seventh-day Adventist Church believe the so called "Testimonies" and writings of Mrs. E. G. White to be revelations from God?*FSG 67.7*

"2. If the foregoing question be answered in the affirmative, then I inquire: Upon what grounds do you accept her writings to be revelations from God?*FSG 68.1*

"3. Has Mrs. E. G. White ever performed any miracle in support of her claims?*FSG 68.2*

"Answer: (1) The Seventh-day Adventist Church regard the 'Testimonies' and writings of Sister White as having come through

one of the 'gifts of the Spirit' (*1 Corinthians 12:1, 4*, etc.; *Ephesians 4:8, 11*), which were especially 'set' in the church (*1 Corinthians 12:28*), and were to continue to the end. *Acts 2:17-20*; *1 Corinthians 1:6, 7*. Among these gifts is the 'spirit of prophecy,' the operation of which is to bring a person fully under the influence of the Holy Spirit, that to such person are given, through 'open vision' (*1 Samuel 3:1*) or some equivalent operation, views of the spiritual world, revelations of the spiritual condition of the church or individuals, of present and future dangers and duties, and of things to come. *John 16:13*. This feature of the gifts, if we rightly apprehend certain prophecies, was to become especially prominent in the days which immediately precede the second advent of Christ. *1 Thessalonians 5:1-4, 19-23*; *Revelation 12:17*; *19:10*. When one meets some manifestation of this kind which he believes to be a genuine operation of the Spirit of God, we leave any one to judge how far he must receive what comes in this manner to be a revelation from God.*FSG 68.3*

"(2.) The second question is quite fully answered in the foregoing. We believe the writings of sister White to be a revelation from God, because we believe them to be one of the gifts above referred to. And we believe them to be one of the gifts, because they bear all the marks and characteristics which are set forth in the Scriptures by which a work of this kind is shown to be genuine. When Paul, in *1 Thessalonians 5:19, 20*, says, 'Quench not the Spirit,' and 'Despise not prophesyings,' he adds, 'Prove all things' (that is, test all which claims to be the gift of prophecy by the work of the Spirit), and 'hold fast that which is good,' rejecting, of course, all manifestations which are false and bad, as we see them illustrated in Mormonism and modern Spiritualism, because these, although they show marks of the preternatural, all lead away from God and the Bible, and thus reveal their true character. (See *Deuteronomy 13:1-3*.)*FSG 68.4*

"(3.) This question strikes us as betraying quite a misapprehension of the subject of the 'gifts.' Spiritual gifts do not appeal to the evidence of miracles in their support; for one of the gifts themselves is the 'working of miracles.' In other words, the gifts are their own evidence. Suppose one has 'the gift of healing' (*1 Corinthians 12:9*), and God works through such an one to relieve a sufferer from

infirmity and disease; would it not be a strange demand for some one then to ask him to work a miracle to prove that he had healed the person? The healing would he its own evidence. So when one claims to have had revelations through the Spirit of God, the working of a miracle would not establish his claims, for there are false miracles; but we must judge of it by other evidences. We do not find that either Daniel or John ever worked a miracle to prove that any vision which they claimed to have, was genuine. In the case of the gift of prophecy, we look first at the character and position of the one who makes the claim; secondly, at the tendency of what is taught, that is, whether it leads to truth and purity, and the cultivation of the heavenly graces, or away from these things and away from God; and, thirdly, whether there is anything in what is already revealed, or in facts themselves, to contradict what is set forth. And if in all these respects it bears the test, then we believe it is to be received."—page 200.*FSG 68.5*

The foregoing statement based on the Bible is so convincing that it cannot be overthrown. Now after years have passed by, however, not only do we have the Scriptural arguments in favor of the prophetic gift, but we have seen the fruitage of that work in nearly all the world, and applying the scripture, "By their fruits ye shall know them," we are convinced that the work of Mrs. White was of the Lord. For Seventh-day Adventists this question is one of decisive importance. If the claim of Seventh-day Adventists that Mrs. White is a messenger from the Lord is true, then it follows that the Adventist Church is the people of God, through whom He is giving His message to mankind. If, on the other hand, the claim is false, then the Seventh-day Adventist Church cannot be the remnant church spoken of in the Bible but is a church greatly deceived.*FSG 69.1*

It may also be of interest to know how the early preachers in their debates defended their faith in this gift. S. N. Haskell, one of the veterans of this cause and a godly, broad-minded Bible student and advocate of the Spirit of prophecy among Seventh-day Adventists, told how he and others met the opposition of various denominations, especially the so-called first day Adventists, to the Spirit of prophecy. As an old war horse he loved to tell us how they presented the following propositions:*FSG 69.2*

1. We affirm that Seventh-day Adventists accept the Testimonies as from the Lord, because both in spirit and in teaching they are in complete harmony with the Bible.*FSG 70.1*

2. We also affirm that if there is any doctrine or moral teaching in the Testimonies in addition to what is in the Bible or contrary to the Bible, we will reject them as you do.*FSG 70.2*

3. We further submit that if the Testimonies have nothing contrary to the Bible or any moral teaching additional to the Bible, and if in teaching and spirit they agree perfectly with the Bible, then you must either reject the Bible when you reject the Testimonies or you must believe the Testimonies when you believe the Bible.*FSG 70.3*

Elder Haskell stated that he had never found anyone who was willing to challenge him on this fair proposition, because they were all unable to point to a single thing in the Spirit of prophecy that was out of harmony with the Word of God. These propositions used by the veterans of the Adventist Church we still hold. Even though we believe in the prophetic gift of Mrs. E. G. White, we are always willing at any time to submit that gift to the test of the Holy Scriptures. The Spirit of prophecy among us stands or falls on its relation to the Word of God. As long as no one can point to a single thing in the Spirit of prophecy that is out of harmony with the Word of God, it must be admitted that it is impossible to believe in the Bible and not believe the Testimonies, which are in harmony with the Bible.*FSG 70.4*

At this point we wish to call attention to a compelling fact that must not be forgotten. There are special periods in the history of God's work on earth when a large number of divine prophecies meet their fulfillment. The return of Israel from the Babylonian captivity was such a time of prophetic fulfillment, and the days of John the Baptist and the early apostolic church were others. But notice with care that when we come to one of those periods in which many Bible predictions meet their fulfillment, it is God's plan that there should be a living prophet to help explain the writings of former prophets. Daniel in Babylon expounded the prophecies of Jeremiah in regard to the return of Israel from Babylon. (*Daniel 9:14*.) There were many living prophets in the early days of the Christian Era who set forth

and expounded the writings of the former prophets. Of these we should mention John the Baptist, the apostles, and especially Christ. In the synagogue in Nazareth soon after His baptism, Christ, reading from the prophecy of Isaiah, said, “This day is this scripture fulfilled in your ears.” *Luke 4:21*. And the apostle Peter in his great sermon at Pentecost declared, “This is that which was spoken by the prophet Joel” *Acts 2:16*.*FSG 70.5*

Prophetic messengers are rare, especially in our day. Papal infallibility precludes the prophetic gift, and so do the Protestant creeds to a large extent. What Jeremiah and other prophets were to Israel before the Babylonian captivity and what Ezekiel meant to the people of God during the captivity, the messenger of the Lord and the Spirit of prophecy have been and are to the Adventist people. As the prophet Ezekiel encouraged, warned, and reproved the people of God and thus prepared them for the return to the Holy Land, so the Spirit of prophecy has been used of God to prepare His people for the second advent.*FSG 71.1*

Beyond all question, the messenger of the Lord in the Adventist Church belongs especially to that church from its beginning to the end of this age. A few stress at times the difference between those who had experiences through personal acquaintance with Mrs. White and those who had experiences only with the messages she left. I happen to belong to both periods, and it is my settled conviction that the Spirit today than they were while the Lord’s servant was still with us. Those who have never had the privilege of seeing or hearing and knowing the messenger have the same chance to test and apply the messages of the Spirit of prophecy as had the early believers in the Adventist Church. The church today has the messages of the Spirit of prophecy just as surely as it had this instruction while the messenger of the Lord was living. Sometimes people claim that the Adventist Church no longer has the “testimony of Jesus,” that is, the Spirit of prophecy, because the messenger is dead. That is a most superficial assertion. We have these messages as much today as we ever did. The personal counsel of Mrs. White was always helpful, but to think that the people in the early days of the church while she was living had great advantages over us as teachers or ministers in later years is a decided mistake. The value of these prophetic messages does not

depend on a living person but on the faithfulness with which they are studied and followed. These messages from the Lord are just as true when the messenger is dead as they were when she was alive.*FSG 71.2*

Though I could easily have done so, I never sought an interview with Mrs. White. Sometimes interviewers reported her as saying what she never said. Then, too, she herself never encouraged people to go to her. She wrote:*FSG 72.1*

“In the vision given me June 12, 1868, I was shown the danger of the people of God in looking to Bro. and Sister White, and thinking that they must come to them with their burdens, and seek counsel of them. This ought not so to be. They are invited by their compassionate, loving Savior, to come unto Him, when weary and heavy laden, and He will relieve them. In Him they will find rest.*FSG 72.2*

...When in their distress they feel the relief which is found alone in Jesus, they obtain an experience which is of the highest value to them.”—*Testimonies for the Church 2:118, 119*.*FSG 72.3*

Our early pioneers constantly urged us to read and live with the messages themselves and to make an index for our own use of the special lessons or points that we found particularly helpful and suggestive. They stressed something that is often forgotten today, that is, what they called the spirit or influence of the messages. They also taught that the prosperity of the advent movement in the days to come would be largely decided by our relation to this light from the Lord, and they loved to quote the words, “Believe in the Lord your God, so shall ye be established; believe His prophets, so shall ye prosper.” *2 Chronicles 20:20*.*FSG 73.1*

Before the Savior left, He told His disciples, who sorrowed at the thought of His de parting, that it was well for them that He went away, because, taught by the Spirit of God, they would appreciate Him and His teachings even more when His bodily presence was not with them. We are in a somewhat similar position today. It was a joyful experience to know Mrs. White, but there is a deeper, more glorious victory in believing and practicing her messages. This is one reason why Adventists today stand firmer than ever before in

the faith that the Testimonies are of God.*FSG 73.2*

Chapter 6 — "A Mother in Israel"

AMONG THE MANY NOBLE women of old whom the Lord used a His messengers, Deborah in the time of the judges is perhaps best known. She is called a prophetess and said to be the wife of Lapidoth. She "dwelt under the palm tree of Deborah" and judged Israel many years. She speaks of herself as "a mother in Israel," a term applied to only one other woman in the Bible. (*2 Samuel 20:19*.) This expression indicates that she was not only a judge and leader, not only a helpful, kind person, but she was a mother with a home and children, which fact increased her influence in Israel. The same is true of the Lord's messenger in the remnant church. Mrs. White's example as mother and wife gained the confidence of all and gave her standing both in the church and in the community.*FSG 74.1*

We can never fully understand and appreciate the life and work of Mrs. White unless we know of her burden and care for her own loved ones. In the early days Mrs. White was known everywhere as a kind, efficient, and godly homemaker. The White family had a most helpful influence for good.*FSG 74.2*

In later years when Elder White was ill from care and overwork, and when even his doctor had given him up, she nursed him back to health. He suffered from several severe attacks of apoplexy, and no one expected him to recover. When he was told that the only thing that would help him was physical exercise, and when he was so discouraged and nervous that he declared he never could work, she even went into the hayfield with him and helped him pitch hay to get him started. Her practical sense and kindly humor helped him as well as many others.*FSG 75.1*

Elder and Mrs. White had four children, all boys. In order that all may know how old they were when they received the letters reproduced in this chapter, we give their first names and dates of birth, as follows: Henry, August 26, 1847; Edson, July 28, 1849; Willie, August 29, 1854; Herbert, September 20, 1860. Of these Herbert died when but five months old and Henry at the age of sixteen.*FSG 75.2*

Henry was long remembered as a bright lad, an earnest Christian, gifted as a singer and a faithful worker in the Review office. When he passed away, after a most beautiful experience in the Lord, it was decided to print a short sketch of his life. A small book, now very rare, called An Appeal to Youth contains the sermon preached by Uriah Smith at his funeral in Battle Creek and a brief biography, as well as many motherly letters sent through the years by Mrs. White to her children, especially when she was with her husband away from home in gospel labors. They were not written with any thought that they would ever be printed. Their serious religious tone may seem strange to modern youth or parents, yet they reveal the deep spiritual life of Mrs. White as well as her tender love and solicitude for the children. We think the reader will be interested to see them. Even at this late day, when new dangers threaten our youth, and parents have difficult problems to solve, these letters will be helpful.*FSG 75.3*

A Mother's Letters to Her Children

Volney, Iowa, December 24, 1857

"My Dear Children: Here we are, twelve miles from Waukon. We have had a tedious time in getting thus far. Yesterday our horses for miles had to plow through snow very deep, but on we came, feeling confident that our mission was of God. Last Monday we could get no food that was fit to eat, and therefore rode in the coldest weather I ever saw, from morning until night, with nothing to eat but one apple. Oh, how thankful I shall be to see home, sweet home, again, and my three dear boys, Henry, Edson, and Willie.*FSG 76.1*

"Children, strive to do right, and love the Lord for His merciful kindness to you all. Obey those who have the care of you as you would your parents. Be kind to each other, and yield to each other's wishes. Don't become unsteady. Read the precious word of God.*FSG 76.2*

"You should be thankful for your comfortable home. We often suffer with cold on account of unfinished and open houses. Last night we slept in a chamber where there was an opening through the top for the stove-pipe. If it had stormed it would have come direct in our faces. Pray for us. Unless the Lord opens the way for us to return, we may be blocked in with snow, and have to remain all winter. *FSG 76.3*

"I hope, dear Henry, that you are a good boy, and are happy in doing right. Continue to strive to be faithful in all things. We received your letter, and were much pleased to hear from you. We think you have made improvements in setting type. Be faithful, children, in all things. The Lord will soon come and take the good and holy to Himself. We want you to live among the pure and holy angels in heaven, and wear a crown of gold, and eat of the tree of life. Trust in the Lord at all times. Listen to the voice of conscience. Love God and you will have His approving smile. What a thought, to have the great God, the Maker of the heavens and the earth, to smile upon and love you. Dear children, seek for this, pray for it, live for it.*FSG 76.4*

"Your affectionate Mother."

Green Spring, Ohio, March 2, 1858

“My Dear Henry and Edson: Dear children, your mother has not forgotten you. She thinks Of you many times every day. We hope you will be good and faithful children. I have been thinking, what if either of you should be taken sick and die, and your father and mother see you no more? Would you be prepared to die? Do you love God better than any one else? Can you forget your play to think of God, to go away alone and ask Him for Jesus’ sake to forgive your sins? I know that much of your time is taken up with your studies, and with doing errands; but, dear children, don’t forget to pray. The Lord loves to have children pray to Him. And if you really repent and feel sorry for your sins, God will forgive your sins for Jesus’ sake.*FSG 76.5*

“When you do wrong don’t conceal your wrong, but heartily and honestly confess it. This I believe you will do. I have confidence in you that you have tried to do it. Continue to do so, and we shall love you better than if you kept your wrongs concealed. God loves honest hearted, truthful children, but cannot love those who are dishonest. Be obedient, dear children. God has been very merciful to you and to us. Your parents have to travel from place to place among the people of God to try to do them good and save souls. And the Lord has inclined sisters Jenny and Martha to come into our family, to feel an interest for you, to love you, and to care for you, that we may leave home feeling free. They are not related to you. They make a sacrifice. What for? Because they love you. When you grieve them you grieve your parents also. It is not a desirable task to have the care of children if they are ungrateful and disobedient. If you perseveringly try to do right, you will make them happy, and they will feel it a pleasure to deny themselves to have a care for you. When asked to do anything, do not say, ‘Wait a minute, till I do this.’ It is unpleasant to repeat to you the same things. Now, dear children, obey because you love to, not because you are driven to. I shall have confidence that you will do as I wish you to. I shall confide in your honor, your manliness.*FSG 77.1*

“Many times I ask myself the question, Will my dear children be saved in the kingdom? I cannot bear the thought of their being shut out of the City with the wicked. I love my children, but God says that

only the good and holy can be saved. And if you will overcome your wrongs, love one another, and be at peace among yourselves, the Lord will bless and save you. You cannot be good, or do right in your own strength. You must go to God and ask Him for strength. Ask Him that His grace may influence your hearts, and make you right. Believe the Lord will do it; trust Him to do it. You can be little Christians; you can love and serve God.*FSG 77.2*

"Be good to Willie. Love him. Teach him right things. If you do wrong, you not only sin yourselves, but you teach him to sin. When you do wrong, you teach him to do wrong; so double sin rests upon you. Always act as you would like to see Willie act. Always speak pleasantly to him, and try to make him happy.*FSG 77.3*

"Your affectionate Mother."

Topsham, Maine, September 20,1859

"My Dear Little Willie: I will write you a few lines, as I have written to Henry and Edson. We hope little Willie is well, and happy, and striving to be a good, obedient boy. We shall be glad to see you, my dear boy, again, and hear your loving voice. We want you to he good, pleasant, and lovely; then every one will love you.*FSG 78.1*

"You must often visit your grandparents, and try to make them happy. Do not grieve them by being noisy, but be quiet, mild, and gentle—then they will love you. I am glad, Willie, you have never troubled us or them with mischievous actions.*FSG 78.2*

"As we were riding in the cars, there were three children in the seat before us, one of them a little boy about your age. He was dressed prettily. He had a pretty face and curly hair, yet he did not behave prettily. He disturbed those who sat near him by his loud, sharp voice, contending with, and annoying, his sisters, giving them no peace. They threatened to tell their mother, but he did not seem to care for this. He behaved so rudely, that we were all glad when he left the cars.*FSG 78.3*

"I thought then how bad I should feel if my little Willie was so disagreeable. Now, Willie, that wicked boy's pretty clothes and handsome face did not make people love him. His behavior was

bad, and made those who had the care of him ashamed of him. All seemed pleased to get rid of the troublesome little fellow. If Willie acts prettily, if he is gentle, kind, and obedient, his father and mother, and all good people, will love him.*FSG 78.4*

“Your affectionate Mother.”

Newport, New Hampshire, October 4,1859

“My Dear Henry: My heart has been pained to witness the movements of an unfortunate child, without a mind. His skin is fair, his features good; but he has no intellect. Dear Henry, how thankful I felt to the Lord that my dear boys were blessed with intellect. I would not have you, my Henry, like that poor boy, for a house full of gold. How thankful should you be that the Lord has blessed you with quite good health, and with your reason.*FSG 78.5*

“If you only take a noble, manly course, you will make our hearts glad. Our dear children are precious jewels to us. We dedicated you to God as soon as you were born. We prayed earnestly from your earliest infancy for you, that your dispositions would be tempered. We wept for you, when you, dear Henry, lay an unconscious babe in our arms. We plead with the Lord to put within you a right spirit, to lead you to His own fold. And now our greatest anxiety is for you. We love you, we want you saved. We want your conduct to be right, governed by a sense of duty, and you have a principle, a determination of your own, that you will do right—not because you are obliged to, but because you love to. For in right-doing there is no sting, no self-reproach, no self-condemnation; but a pleasing consciousness of right-doing.*FSG 79.1*

“Dear Henry, acquaint yourself with your own faults. You know where you err, and you are getting to be of that age that you should not depend wholly on us to tell you that you shall not do this, or that, but study before you move. Ask yourself, Is this right? Will it lead to evil? Will it lead to unfaithfulness? Will it lead to deception, or falsehood? Shall I feel just as happy after I do this as before? You can, by thus considering, often decide yourself what right is. Do nothing that you would not wish us to know. We shall not be unreasonable. You may, my dear boy, open your whole heart to us, and you need conceal nothing from us. Who are so well calculated

to direct or counsel you aright as your parents? Your interest and welfare is certainly dearer to them than it could be to any others. It is their study how to make you happy, and teach you the ways of the Lord. Trust your parents ever with your heart's secrets, and they will tenderly counsel you. I must close. Be faithful, be kind, be obedient. Love the dear Savior.*FSG 79.2*

"Your affectionate Mother."

Enosburg, Vermont, October 15, 1859

"My Dear Edson: The Lord has been very merciful to me on this journey, and has given me better health than I have had for one year. I have felt quite light-hearted, and at times have felt the sweet peace of God resting upon me. How is it with you, Eddie? Are you any homesick, or do you keep so busy you do not find time to be homesick? I suppose your time is all usefully employed. We do not mean that you shall work all the time. Light work will not hurt you, but be healthy exercise for you. We hope you will make some progress in your studies while we are absent. Be faithful, dear Eddie, and take a right course, that those who so kindly care for you may love and respect you. I have been so grateful to hear such good news from you, that you were trying to do right, and that you had not been wrong, or caused the family grief that you are with.*FSG 79.3*

"I want to tell you a little circumstance. Yesterday we were with a family where there was a poor sick lame boy. He is a cripple for life, and never will be able to walk or run like other boys. We inquired into the case, and found this poor boy's affliction was caused by his going into a brook of water when he was warm. He has since been a great sufferer. He has an ugly sore on his hip which runs all the time, and one limb is drawn up some inches shorter than the other. He is a pale, sickly, feeble little fellow; has been so five years. You may sometimes think we are too careful of you, and are too particular to keep you out of the river. My dear boy, think of this poor cripple. How easy it is for young children like you to be a little careless, or venturesome, and make themselves cripples or invalids for life. I thought, what if this poor boy was mine; what if I should be compelled to see you suffer so. Oh, how my heart would ache that I

had not been more careful of you. Eddie, I could but weep as I thought of these things. Your father and mother love you very much. We instruct and warn you for your good.*FSG 80.1*

“Your affectionate Mother.”

Iowa City, Iowa, March 3, 1860

“My Dear Willie: I have just finished a letter to your brothers, and will write a few lines to you. I should so love to take you, my sweet Willie, in my arms this moment; but this cannot be. I hope we shall be returned home safely, that we can see you all again in our own happy home. Willie, you must be a good boy; you must overcome an impatient spirit. To be impatient, is not to be willing to wait, to want everything you desire in a moment. You must say to yourself, I’ll wait. ‘He that is slow to anger, is better than the mighty; and he that rules his spirit, than he that takes a city.’ Willie, if you would be happy, you must rule well your own spirit. Be obedient to Jenny, love your brothers, and be good all day, and the Lord will love you, —everyone will love you.*FSG 80.2*

“Willie, dear boy, you have been our sunshine, and I have prayed that you might always be the same pure, sweet Willie. Try to do right. Be kind, be patient and loving. The Lord loves little children, and when they try to do right, He is please with them. en you go to your grand-father’s, you must not act rough and boisterous, but gentle and mild. When the boys go to the Office, you must try and not be lonesome. Make yourself contented and happy. Don’t fret, but learn to be patient, my dear boy. We love you very much, and will now say goodbye for the present.*FSG 80.3*

“Your affectionate Mother.”

Grass River, N.Y., August, 1861

“My Dear Children: We, your father and mother, feel a deep interest for you. You may sometimes think that your parents are too strict, that they watch you too closely; but, dear boys, our love for you is great. We have dedicated you to God. You are His, and we must keep you separate from the world, that you may be the Lord’s. We want your lives to be right and pleasing in His sight. Don’t feel

discouraged, my children. Satan is ready to lead your young minds; but go to God, seek Him for strength, pray much, give your hearts' best affections to Him.*FSG 81.1*

"Henry, you are my first-born, the eldest of my boys. A responsibility rests upon you. You will have to render an account for the influence you exert over your brothers. Love your brothers. Their salvation depends much on the course you pursue. Have your regular seasons of prayer for each other, and with each other. Don't let your love for writing, and your study, divert your mind, and cause you to neglect those duties which ought to be done.*FSG 81.2*

"We want you saved. We want you to be just right, and to live for God, and be an honor to His cause. Watch, Edson, against your besetments. Be sober, be watchful, and God will enable you to overcome. My dear little Willie, may the Lord bless you. We shall pray for you. Pray for yourselves.*FSG 81.3*

"Your affectionate Mother."

Lodi, Wisconsin, March 5,1862

"My Dear Children: We have been having the most tedious snow-storm I have witnessed since we Came from Maine. It commenced to snow last Sabbath, and has snowed and blew until today, Tuesday. We can say with grateful hearts, the Lord is with us. We have had an unusual degree of freedom in the Lord. We hope you are well at home. We do not forget to pray for you. We believe the Lord will have a care for you, our dear children. We have entrusted you to His care. We are very anxious for your salvation, and pray earnestly that you may be lambs of Christ's fold, and have the constant watch care of the good Shepherd. I feel grateful that I can leave you and feel so free in regard to home.*FSG 81.4*

I am anxious you should encourage habits of order. Have a place for everything, and everything in its place. Take time to arrange your room, and keep it in order. We do not wish you to apply yourselves too closely to your studies, neither do we wish you to work hard. But a life of idleness is a life of sin. Satan finds employment for idle hands and minds. We want you to grow up healthy and useful.*FSG 82.1*

“Above all things, seek God while in health, that He may be your support and strength if you should be sick or dying. Your parents have the deepest interest for you. But we cannot repent of your sins for you. We cannot take you to heaven. God alone in His love and infinite mercy can save you, and Jesus, the dear Savior, invites you to His loving arms. He offers you salvation freely, if you will believe in Him, love Him, and render cheerful obedience. Do so, dear children. ‘They that seek Me early, shall find Me.’ May the Lord lead you, dear children, to His own fold.*FSG 82.2*

“Your affectionate Mother.”

Newport, New Hampshire, October 23,1863

“My Dear Children, Henry, Edson, and Willie: We feel somewhat anxious in regard to you. We know that you are with one of the best of families, and we wish you to act in a manner to be esteemed by them. Cultivate habits of refinement. Be elevated in your conversation and all your acts. Be constantly fitting for the society of the good and holy here, and the pure and heavenly in the kingdom of God. Be ever striving to fill some position where you Can be of use and do good. Don’t chat and talk merely for the sake of saying something. Never talk unless you have something to say—something which will add to the general information of those with whom you converse. Children, let your aim he to be right, just right. Let not others who love not God be your patterns, but imitate the life of Christ.*FSG 82.3*

“Cause the family with whom you live as little trouble as you can. Be very guarded on the Sabbath. Henry, you must try to interest your brothers in scriptural and moral reading. I think it your duty to study the Bible more on the Sabbath. Says the Savior, ‘Search the Scriptures; for in them ye think ye have eternal life.’ You will have a conflict to be right. I don’t command you to read the Bible—I never shall. I want you to read the Bible because you love it, not because you are driven to it, for then it will be an unpleasant task. But if you neglect the reading of the Bible, you will lose your love for it. Those who love the word of God are those who read it most. By reading and searching out scripture references, you will see the chain of truth, and will see new beauties in the word of God. While you make

the Scriptures more your study, and become more familiar with them, you will be better fortified against the temptations of Satan. When inclined to speak, or act, wrong, some scripture will come to arrest you, and turn you right. It is not natural for the heart to love the Bible; but when it is renewed by grace, then the mind will feast upon the rich truths and promises contained in the word of God.*FSG 82.4*

“Watch and pray, children, lest you be overcome by the enemy. Make persevering efforts for everlasting life. Live Christian lives, and ever keep the glory of God in view. Much love to you, my dear children.*FSG 83.1*

“Your affectionate Mother.”

Concerning these letters, one of Mrs. White’s helpers, “a member of the family for nearly two years,” wrote:*FSG 83.2*

“They were written hastily for her children only, without a thought that they would be made public. This makes them still more worthy of publication, as in them is more clearly seen the real feelings and sentiments of a godly mother.”—*An Appeal to the Youth, 19*.*FSG 83.3*

Love of Books

Those who know Mrs. White's writings will have noticed her very extensive reading, as evidenced both in the style and content of her many books. Scores of times she urges teachers, ministers, and other members to read more so as to be truly intelligent. She herself had a good library and was constantly on the lookout for informative and inspiring literature, not alone for preachers but for children and youth. Of this we read:*FSG 83.4*

"For a number of years past their mother has spent much time in reading to them on the Sabbath from her large amount of choice selections of moral and religious matter, a portion of which she has recently published in the work entitled, Sabbath Readings. Reading to them before they could readily read themselves, gave them a love for useful reading, and they have spent many leisure hours, especially the Sabbath hours, when not at Sabbath School and meeting, in perusing good books, with which they were well supplied."—*An Appeal to the Youth, 19*.*FSG 83.5*

The four volumes called Sabbath Readings referred to above were a rich treasure for Adventist youth.*FSG 84.1*

A World-wide Correspondence

Mrs. White had a large circle of acquaintances around the world, and she was indeed "a prodigious letter writer." When her oldest son died, letters of sympathy came in from hundreds of trusted friends. The devotion of these letters reveals the godly spirit of this old advent group. We can give but one of them here.*FSG 84.2*

Fieldon, Illinois, January 10, 1864

"Dear Sister Ellen: We received your very kind and welcome letter last evening. The sad news it contained was not unexpected to us, as we had seen a notice in the *Review* of dear Henry's sickness and death. Truly, as you say, you have been deeply afflicted in the loss of your dear son, who helped largely to make the light and sunshine of your household. We deeply feel to sympathize with you in this sad bereavement. May the Lord comfort and strengthen you in this bereavement, and sanctify it to your present and everlasting good. I can hardly realize that he who a few weeks since wrote us such a beautiful letter, is now sleeping silently in his last quiet sleep. Asleep in Jesus, shut away from the cares and temptations of this poor life, soon, very soon, to come forth at the voice of God, clothed with immortal beauty, to die no more; but to enjoy life, everlasting life, in the kingdom of God. Oh! the hope of the glorious resurrection, how it buoys up the spirits which would otherwise sink. When our hearts are well nigh bursting at the thought of near and dear ones hid from our sight, we find consolation in that Bible doctrine, Jesus died and rose again triumphant, and that He has the keys of death and the grave, and will soon unlock the prison-house of the just.*FSG 84.3*

"When I heard of the death of dear Henry, my mind was carried back to the time when I carried him in my arms through the streets of Boston, a little laughing, black-eyed babe. When grown almost to manhood, he is torn from you and laid away. How short our time is!*FSG 85.1*

'The grave is near the cradle seen,
How swift the moments pass between.'
"Sarah B. Belden."

The White home in Battle Creek, Michigan, was truly a model of generous hospitality. Adventists from all over America and from across the sea came there for rest and cheer. More than that, it was a refuge for many poor and oppressed. We are told that more than eighteen orphans were taken in and cared for and many other aged or needy helped. If any wish to see how tenderly the neglected were thought of and helped, let them read the story of Hannah Moore as recorded in volume I of the Testimonies. Back there in the pioneer days of the Central States, with their new and scattered settlements, as well as in the beginning of the advent movement, with its many poor members, such a home and family was indeed a godsend, and all were most grateful for this “mother in Israel.”*FSG 85.2*

Chapter 7 — Why an American?

IN FORMER YEARS WHEN the Spirit of prophecy messages cam to Adventists in various countries, some would ask, 'Why did the Lord in choosing a messenger for this generation select an American? Why not one from our country and language? Usually such inquiries have been heard only in lands where there was a tendency to make the advent movement a national church. Just now we do not hear them often, but they might come again. But really, why God chooses any nation and country as the home base for leaders and other resources in His work is not hard to understand. Moses and the beginning of Israel were in Egypt, then the leading nation on earth. Ezekiel, Daniel, and other prophets began their great work of reform in Babylon, at that time the capital of a world dominion. The Waldenses came from Italy, the Huguenots from France. The great Reformation in the sixteenth century centered in Germany, the Wesleyan revival in the British Isles. God starts and centers His work in a prominent place, with the best advantages for the promulgation of His special message for the time.*FSG 86.1*

For this reason the great advent movement, or last gospel message, had its chief origin and strength in the United States of America. In this country alone there was no state church, but full religious freedom. In America, too, were financial resources and opportunity freely to train laborers. The Continental prejudices, national feuds, caste and class of Europe, had not come in to blight America. There was a freedom of research here. There was a willingness to accept new ideas and to study without fear God's message. The English language had become the chief mission language of mankind. These and several other potent reasons that I shall mention later made America the most fortunate home base for the advent movement. Today, of course, with the United States a leading world power, the matter is clearer.*FSG 86.2*

Mrs. E. G. White was an American citizen. While there is not the slightest trace of a perverted racialism or nationalism in her writings, but most decidedly the opposite, she was a loyal, devoted citizen of the United States. She calls this country the "most favored nation upon the earth...shielded" by "a gracious Providence" to receive the

“choicest of Heaven’s blessings.”—*The Great Controversy (1888), 398*.*FSG 87.1*

In America “the persecuted and oppressed have found refuge. Here the Christian faith in its purity has been taught. This people have been the recipients of great light and unrivaled mercies.”—*Ibid*. In scores of ways, both in her deeds and in her writings, she shows her devotion to her own country and people without in any way discriminating against others. There was also another special reason why the advent movement was best begun here.*FSG 87.2*

America in Prophecy

For America the advent message contains a distinct warning based upon the prophetic word. There is no such warning for any other country in this age. This warning could best be given by an American right here at home. The first definite application by Seventh-day Adventists of the second beast of *Revelation 13* to the United States appears in an article by J. N. Andrews in the *Review* of May 19, 1851. Other writers on prophecies had applied this symbol to Protestantism, but to apply it to the United States as we do was rather a new thing in prophetic exposition. It created much attention, and it took courage to preach It. In the expounding of this prophecy and its application to America, the Spirit of prophecy took a leading part. We read that "our land is in jeopardy" because we will come to a time of "national apostasy which will end only in national ruin."—*The Great Controversy (1888), 410*.*FSG 87.3*

Many things in the Spirit of prophecy about future happenings in the United States seemed strange at the time they were written, though they are self-evident today. Thus, when we were told years ago that apostasy in America would lead the entire world astray, it was hard to see how that could be, for at that time American prestige was not strong. Now, however, we can easily understand the truthfulness of such statements as the following:*FSG 88.1*

"As America, the land of religious liberty, shall unite with the papacy in forcing the conscience and compelling men to honor the false Sabbath, the people of every country on the globe will be led to follow her example."—*Testimonies for the Church 6:18*.*FSG 88.2*

Back in the fifties when the departure from true democratic principles in America in dealing with the question of slavery led to the awful crisis of the Civil War, our people were deeply impressed that it was important to stand staunchly for the right and to defend freedom, for America might fail again. The early Adventists, including Mrs. E. G. White, while most loyal to their country and the cause of united America, were ardent abolitionists. They were opposed to slavery, and Mrs. White wrote that "the dreadful state of our nation calls for deep humility on the part of God's people." Her true love for America is clearly seen in her earnest words

concerning the peril of spiritualism in the Civil War and her true concern for her native land.*FSG 88.3*

“Very many men in authority, generals and officers, act in conformity with instructions communicated by spirits. The spirits of devils, professing to be dead warriors and skillful generals, communicate with men in authority, and control many of their movements. One general has directions from these spirits to make special moves, and is flattered with the hope of success. Another receives directions which differ widely from those given to the first. Sometimes those who follow the directions given obtain a victory, but more frequently they meet with defeat.*FSG 89.1*

“The spirits sometimes give these leading men an account of events to transpire in battles in which they are about to engage, and of individuals who will fall in the battle. Sometimes it is found to be as these spirits foretold, and this strengthens the faith of the believers in spiritual manifestations. And again it is found that correct information has not been given, but the deceiving spirits make some explanation, which is received. The deception upon minds is so great that many fail to perceive the lying spirits which are leading them on to certain destruction....*FSG 89.2*

“And leaders in the army really believe that the spirits of their friends, and of dead warriors, the fathers of the Revolutionary War, are guiding them. If they were not under the strongest fascinating deception, they would begin to think that the warriors in Heaven (?) did not manifest good and successful generalship, or had forgotten their famed earthly skill.*FSG 89.3*

“Instead of the leading men in this war trusting in the God of Israel, and directing their armies to trust in the only One who can deliver them from their enemies, the majority inquire of the prince of devils and trust in him. *Deuteronomy 32:16-22*.*FSG 89.4*

“Satan has, through his angels, communicated with officers who were cool, calculating men when left to themselves, and they have given up their own judgment, and have been led by these lying spirits into very difficult places, where they have been repulsed with dreadful slaughter. It suits his Satanic majesty well to see slaughter and carnage upon the earth. He loves to see the poor soldiers

mowed down like grass. I saw that the rebels have often been in positions where they could have been subdued without much effort; but the communications from spirits have led the Northern generals, a n d blinded their eyes, until the rebels were beyond their reach."—*Testimonies for the Church 1:363-366*.*FSG 89.5*

This was written by an American concerning an American war, but it contains important lessons for every war in all the world in these final years. The records of the dreadful slaughter caused by spirit mediums as they misled the generals in World War 1 are well known, and the dreadful work of evil spirits in the torture and mass murder in this last war should be recognized by all and remembered in the years to come.*FSG 90.1*

There are many reports among Adventists of what Mrs. White said at various times and of visions that have not been recorded. One of these reports is that at Parkville, Michigan, January 12, 1861, she had a vision concerning the Civil War, and that she said in public to a large congregation:*FSG 90.2*

"There is not a person in this house who has even dreamed of the trouble that is coming upon this land.... I have just been shown that a large number of States are going to join that State [South Carolina], and there will be a most terrible war. In this vision I have seen large armies of both sides gathered on the field of battle. I heard the booming of cannon and saw the dead and dying on every hand."—*The General Conference Bulletin, 61*, 1893.*FSG 90.3*

Though this statement concerning the Civil War was never recorded in writing by Mrs. White, it was generally known and believed among our people, giving them a somber view of the conflict. The attitude of the Spirit of prophecy in regard to the war, and Mrs. White's instruction against slavery in particular, also strengthened the conviction of our people that they were correct in applying the second symbol of *Revelation 13* to the United States; hence, right from the first such a view became our denominational stand on that prophecy. In fact, this light concerning that divine prediction about America has exercised a profound influence on our entire work, not alone in America, but around the world. When we began to preach that prophetic exposition overseas it aroused attention, and it later

became the chief directive and inspiration of our activity here and everywhere for religious freedom.*FSG 90.4*

The Military Question

The agitation against slavery, the danger of civil war, and the prophecy of *Revelation 13* also led our church leaders to study the duties of believers in time of war. In the fifties the *Review* began to warn against the spirit of war.*FSG 91.1*

"A war spirit is abroad, a spirit of hatred and delusion. It is its contaminating influence that we fear—it is the demoralizing influence of familiarity with the ideas of war and bloodshed—it is the unhealthy excitement, the bitter party spirit, that is evil, and causes evil to spread."—The Review and Herald, May 9, 1854, page 2.*FSG 91.2*

I would ask, dear followers of Jesus, if man can make it right to kill, when God has said, 'Thou shall not kill.' Does not the whole fabric of human governments rest on the sword? Are they not to be dashed to shivers when he comes whose right it is to rule in righteousness?*FSG 91.3*

"But I am not at war with human governments. No, no. David says in a hymn of praise to God, 'Surely the wrath of man shall praise thee: the remainder of wrath shall thou restrain.' *Psalm 76:10*. 'For rulers are not a terror to good works, but to the evil.' Will thou then not be afraid of the power? Do that which is good, and thou shall have praise of the same. For he is the minister of God to thee (Christian) for good." *Romans 13:3, 4*.*FSG 91.4*

"My brethren, you keep in mind that Christians are a different company, a little flock, separated, chosen out of the world, to be lights in, or to, the world."—The Review and Herald, July 31, 1856, page 103.*FSG 91.5*

Again in the *Review*, August 14, 1856, we find these words:*FSG 91.6*

"Has the gospel Of Jesus granted you the right to use the sword, to arm you with carnal weapons, to take the sword to 'provide for your own household,' to deliver the oppressed out of the power of the oppressor, by breaking the sixth commandment of God, 'Thou shall not kill'? Jesus says, 'Love your enemies.'"—The Review and

Herald, August 14, 1856, page 118.*FSG 91.7*

On the whole, however, our preachers and writers said but little on this topic until the war broke out. Then they were forced to take a definite stand for or against the duty of Christians to bear arms.*FSG 92.1*

The days of the Civil War in America naturally were a time of great excitement. The Protestant churches were deeply stirred. A few churches even in the North strongly defended slavery, and others were opposed. Among Adventists it was a time of heart searching and prayer. All were against slavery, but some of our people were unsettled in regard to war and just what stand they should take.*FSG 92.2*

When the war had begun, many inquiries came in from the field. People began to ask what Adventists intended to do to help win the war.*FSG 92.3*

“The attention of many was turned to Sabbath-keepers, because they manifested no greater interest in the war, and did not volunteer. In some places they were looked upon as sympathizing with the Rebellion. The time had come for our true sentiments in relation to slavery and the Rebellion to be made known. There was need of moving with wisdom to turn away the suspicions excited against Sabbath-keepers. We should act with great caution.”—*Testimonies for the Church 1:356*.*FSG 92.4*

Some of our brethren did not exercise the greatest wisdom in what they said and did. Some seemed reckless and even boastful of the brave stand they intended to take. To them the Spirit of prophecy sent both warnings and instruction.*FSG 92.5*

“I was shown that some moved very indiscreetly.... In Iowa they carried things to quite a length, and ran into fanaticism. They mistook zeal and fanaticism for conscientiousness. Instead of being guided by reason and sound judgment, they allowed their feelings to take the lead. They were ready to become martyrs for their faith. Did all this feeling lead them to God? to greater humility before Him? Did it lead them to trust in His power to deliver them from the trying position into which they might be brought? Oh, no! Instead of

making their petitions to the God of Heaven, and relying solely upon His power, they petitioned the Legislature (to be excused from military service), and were refused. They showed their weakness, and exposed their lack of faith....I saw that those who have been forward to talk so decidedly about refusing to obey a draft, do not understand what they are talking about. Should they really be drafted, and, refusing to obey, be threatened with imprisonment, torture, or death, they would shrink, and then find that they had not prepared themselves for such an emergency. They would not endure the trial of their faith. What they thought to be faith, was only fanatical presumption. Those who feel that in the fear of God they cannot conscientiously engage in this war, will be very quiet, and when interrogated will simply state what they are obliged to say in order to answer the inquirer, and then let it be understood that they have no sympathy with the Rebellion."—*Testimonies for the Church 1:356, 357*.*FSG 92.6*

Elder White had written an article in the *Review* of August 12, 1862, entitled "The Nation," which provoked much discussion and some strife. The first paragraph gives information concerning conditions, as follows:*FSG 93.1*

"For the past ten years the *Review* has taught that the United States of America were a subject of prophecy, and that slavery is pointed out in the prophetic word as the darkest and most damning sin upon this nation. It has taught that Heaven has wrath in store for the nation which it would drink to the very dregs, as due punishment for the sin of slavery. And the anti-slavery teaching of several of our publications based upon certain prophecies have been such that their circulation has been positively forbidden in the slave States. Those of our people who voted at all at the last Presidential election, to a man voted for Abraham Lincoln. We know of not one man among Seventh-day Adventists who has the least sympathy for secession."—page 84.*FSG 93.2*

The article did not, however, take a clear stand on either side of the military question, and consequently our people were still more or less undecided. The war dragged on with much bickering and confusion, but soon the voice of God's messenger to His people rang out clear and definite, and all rallied round the same banner as

noncombatants. Mrs. White wrote:*FSG 93.3*

“Satan was the first great leader in rebellion. God is punishing the North, that they have so long suffered the accursed sin of slavery to exist; for in the sight of heaven it is a sin of the darkest dye. God is not with the South, and He will punish them dreadfully in the end. Satan is the instigator of all rebellion. I saw that you, Bro. A, have permitted your political principles to destroy your judgment and your love for the truth.”—*Testimonies for the Church 1:359*.*FSG 94.1*

“I was shown that God’s people, who are His peculiar treasure, cannot engage in this perplexing war, for it is opposed to every principle of their faith. In the army they cannot obey the truth and at the same time obey the requirements of their officers. There would be a continual violation of conscience.”—*Testimonies for the Church 1:361*.*FSG 94.2*

As Adventists studied this testimony they said, “If Adventists cannot bear arms in this war for freedom of the slaves, they should not bear arms in any war.” Then as they studied further the Ten Commandments as exemplified in the life and teaching of Christ, they became strongly convinced that while they should gladly and at any sacrifice serve their Government in caring for the wounded and helping the needy in time of war, they could not bear arms or take life. The General Conference declared Adventists to be noncombatants, and in a short time they prepared statements setting forth our principles, and sent them to the Government, where they were favorably received. A great revival set in among the Adventists, so that the time of the Civil War became most fruitful in a spiritual way. Led by the Spirit of prophecy, the General Conference recommended that our people give themselves to prayer and fasting, and there were special places and seasons for revival work. They were also earnestly exhorted to pray for those in authority and for the cause of freedom. Thus the Spirit of prophecy led us into the way that we should follow in days of war, and Mrs. White could speak as she did freely in America because she was a citizen of the United States.*FSG 94.3*

Under the guidance of the messages from the servant of the Lord, Seventh-day Adventists drew up the following declaration:*FSG 95.1*

“Resolved, that we recognize civil government as ordained of God, that order, justice, and quiet may be maintained in the land; and that the people of God may lead quiet and peaceable lives in all godliness and honesty. In accordance with this fact we acknowledge the justice of rendering tribute, custom, honor, and reverence to the civil power, as enjoined in the New Testament. While we thus cheerfully render to Caesar the things which the Scriptures show to be his, we are compelled to decline all participation in acts of war and bloodshed as being inconsistent with the duties enjoined upon us by our divine Master toward our enemies and toward all mankind.”—Seventh-day Adventists in Time of War, page 24.*FSG 95.2*

Our people were unanimous in their support of this statement. Our strongest men wrote in the *Review* in favor of it. Thus Elder White wrote:*FSG 95.3*

“As a denomination of non-combatants, Seventh-day Adventists should give thanks to God for the provision made by government for the exemption of non-combatants from bearing carnal weapons, on conditions specified by law.*FSG 95.4*

“In view of the foregoing, we recommend to our people that prayer and giving of thanks for those in authority constitute a proper worship, and, also, of family and private devotions. And beside this, we recommend that the second Sabbath in each month be especially set apart to fasting and prayer in view of the present terrible war, and the peculiar relations which non-combatants sustain to the government, that they may still enjoy liberty of conscience, and lead quiet and peaceable lives in all godliness and honesty.”—The Review and Herald, January 31, 1865, page 77.*FSG 95.5*

It took moral courage for a small group of Americans to preach their convictions of the United States in prophecy, based on *Revelation 13*. It meant even more to come out in a clear, balanced statement and say that Adventists were noncombatants. But neither Mrs. White nor other pioneers of the advent church were people who compromised with evil or who feared to take the consequences of the course they felt God wanted them to follow. The revivals that

came and the spiritual victories gained during those years of civil war fully and finally established the advent church in the United States and gave it a recognized standing. Up to that time it had been looked upon as a small, unstable sect that would soon die out.*FSG 95.6*

A high-minded, fearless attitude against evil is an outstanding trait of the testimonies of the Spirit of prophecy, but they also strongly advocate tact and wisdom in dealing with every situation. The matter of military service of God's children in any country can best be taught and settled by citizens of the country involved. Mrs. White was an American, and her instruction on that question was given in America. Though our European members discussed the question at meetings in Europe where she was present, she never to our knowledge spoke or wrote on the military issues in Europe or here else outside her native land. But the instruction she had given in America during the Civil War placed the question on the high level of the moral law and was so explicit that Adventists have come to understand that to follow Christ is to be a noncombatant seeking to serve and to save life but not to destroy. We know now that God had preserved America to be a place of refuge for the oppressed of earth in the latter days, to be a strong home base for the last message of mercy to mankind, and that there was indeed a beautiful providence in choosing His messenger here for this generation.*FSG 96.1*

Chapter 8 — Messenger and Master Builder

BOTH THE SCRIPTURES AND church history show man instances of two persons joining hands in strong teamwork for God. There were the apostles John and Peter and the Reformers Luther and Melanchthon. There was Paul who planted and Apollos who watered. In the early days of the advent movement we find several such couples, the most unique and successful being Elder and Mrs. White.*FSG 97.1*

In 1906 out in western Illinois one of our reliable preachers came into a territory along the Mississippi River where there were no Adventists at all. Some of the older settlers who were favorable to the message said, “Many years ago a man and his wife drove through here on their way from Michigan to Missouri. The river was high, and they lingered here nearly two weeks. It was Bishop White and his gifted wife, who is supposed to have visions. They had several meetings, and we were glad to entertain them. The bishop was a mighty preacher who knew his Bible, a real ruler of his church. His little wife was kind and reserved, but really a more moving speaker than the bishop. The country was new and there was much drinking, but people just flocked to hear her. We have never known a person who told such touching things about Jesus and heaven, and when she called sinners forward, scores and scores of youth and the unconverted came up to the altar.” I checked up on the story at the time and found it to be genuine.*FSG 97.2*

Mrs. White was the revivalist, and Elder White was the organizer. As man and wife they were a unique and strong gospel team. Their method and division of the work were perfect. Adventists have never had their equal. The reader may be interested to know what Elder White himself thought of Mrs. White as wife and fellow worker, and these are his words:*FSG 98.1*

“Marriage marks an important era in the lives of men. ‘Whoso finds a wife finds a good thin& and obtains favor of the Lord,’ is the language of wisdom. *Proverbs 18:22*. This expression taken alone may be understood to convey the idea that all wives are from the Lord. But Solomon qualifies the expression by other statements. ‘A

virtuous woman is a crown to her husband; but she that makes ashamed is as rottenness in his bones.' *Proverbs 12:4*.*FSG 98.2*

"We were married August 30, 1846, and from that hour to the present she has been my crown of rejoicing. I first met her in the city of Portland, in the State of Maine. She was then a Christian of the most devoted type. And although but sixteen, she was a laborer in the cause of Christ in public and from house to house. She was a decided Adventist, and yet her experience was so rich and her testimony so powerful that ministers and leading men of different churches sought her labors as an exhorter in their several congregations. But at that time she was very timid, and little thought that she was to be brought before the public to speak to thousands.*FSG 98.3*

"We both viewed the coming of Christ near, even at the doors, and when we first met had no idea of marriage at any future time. But God had a great work for both of us to do and He saw that we could greatly assist each other in that work. As she should come before the public she needed a lawful protector, and God having chosen her as a channel of light and truth to the people in a special sense, she could be of great help to me....It had been in the good providence of God that both of us had enjoyed a deep experience in the Advent movement.... This experience was now needed as we should join our forces and, united, labor extensively from the Atlantic ocean to the Pacific, to build up churches and establish that discipline which the New Testament recognizes, and establish those institutions which should be of great service to the cause of truth."—*Life Sketches of James White and Ellen G. White (1880), 125-127*.*FSG 98.4*

Elder White was a strong, outspoken, enthusiastic, and doctrinal preacher and an effective singer. The old-time Adventists always loved to tell of his stirring songs. He was also keen in business, and money seemed to come his way. His business friends in Battle Creek used to say that he ought to have been a banker.. But all his business deals had but one purpose—to gather funds for the strengthening of the advent movement. Elder White was a great friend of the poor and needy, of whom there were many in those pioneer days. Whenever he found people in need he helped them

from his own resources and endeavored to interest others in doing the same. That he unselfishly devoted all his time and talents to the advent cause was admitted everywhere. For some years after the organization of the General Conference in 1863 he was in poor health, but in spite of that he continued to work. Elder White was a stanch defender of organization, and his efforts for gospel order were perhaps the greatest service he rendered to the advent movement.*FSG 99.1*

Mrs. White, on the other hand, shrank from leadership, but had a great burden for evangelism. In our churches from Maine to California they labored untiringly to rescue the backslidden and to save the youth. Usually Elder White first preached a doctrinal sermon, and then Mrs. White gave a soul-stirring exhortation and spiritual appeal. Everywhere they went they encouraged the people and gathered the scattered believers and called back those who had fallen away. Those were days of small things, and it needed that kind of labor to strengthen and preserve the advent cause.*FSG 99.2*

The Seventh-day Adventist Church was not founded by some outstanding Reformer like Luther or Wesley. It was a child of the mighty advent movement of 1834-1844, often called Millerism, but it was begun in poverty and distress. Because of blind prejudice few public meetings could be held—no one would attend. Those who did, exposed themselves to endless scoffing and opposition. Press, pulpit, church, and business combined against the advent idea and hope.*FSG 100.1*

The labors of Elder and Mrs. White to revive and strengthen the churches were of unusual value in those pioneer days. Our church today is to a larger degree than most of us realize the fruitage of those earnest efforts. Without them the Seventh-day Adventist Church would have raveled out as did other small advent groups.*FSG 100.2*

The labors and experiences of those two noble servants of God have often been told in our denominational literature. For an example of what they suffered and accomplished we refer the reader to *Testimonies for the Church 1:653-663*. There is a shorter,

yet in some ways a fuller, account of the same sort of experiences in that old book called Spiritual Gifts, volume 2, now reprinted and on sale. These books, especially the reprints of older editions, should be carefully read and reread. Though they tell almost exclusively of the work of Mrs. White, we should today remember also the character and large pioneer building work of her husband, one of the strongest leaders this church ever had. Though he laid down his work early, we may learn much from the things said about him by those who had labored closely with him for many years, right from the beginnings of the movement.*FSG 100.3*

The unexpected death of Elder White, August 6, 1881, was more than a shock to our people everywhere—it was like a crushing sorrow. Though but a child I remember as if it were yesterday the Sabbath when his decease was made known. Before the meeting the older men, all of whom knew him, stood about in groups and talked in an undertone, while the sisters, with tear-filled eyes, looked on. Instead of beginning the church services with the Sabbath school, the people at our church first had a meeting to tell about his death and to pray for his family. The ordained minister present—a friend of Elder White—was so moved that he could hardly read what the notice in the *Review* of August 9 said about his illness and death.*FSG 100.4*

The funeral of Elder White was held on Sabbath, August 13. His son, W. C. White, and wife had arrived from California. A brother, John White, for many years a presiding elder in the Methodist Church, with his son-in-law, came from Ohio. The other son, J. E. White, and his family, as well as Mrs. E. G. White and other relatives, lived in Battle Creek. We read that it was “the largest funeral ever held in this city.” The old “dime Tabernacle” which seated over 3,200 was filled. A large portrait of Elder White was suspended from the arch over the pulpit. The employees of the Review office, of whom there were more than one hundred, wore appropriate badges of mourning. Eighty-eight of these joined in a foot procession accompanying to the grave the ninety-five carriages that constituted the funeral train. (*The Review and Herald, August 16, 1881*, page 120.)*FSG 101.1*

The death of Elder White was given prominent notice in the press.

The leading Detroit paper reported: “Detroit, Aug. 8.—Eld. James White, the founder of the sect of Seventh-day Adventists and President of their Publishing Association and of the College at Battle Creek in this state, died at that place, of malarial fever, on Saturday, at the age of sixty years. He was a direct descendant of Peregrine White, the first White child born among the Pilgrim Fathers.” The Battle Creek Journal, edited and published by a former member of Congress, gave editorially a sketch of his life from which we quote:*FSG 101.2*

“He [Elder White] was a man of the patriarchal pattern, and his character was cast in the heroic mold. If the logical clearness to formulate a creed; if the power to infect others with one’s own zeal, and impress them with one’s own convictions; if the executive ability to establish a sect and to give it form and stability; if the genius to shape and direct the destiny of great communities, be a mark of true greatness, Elder White is certainly entitled to the appellation, for he possessed not one of these qualities only, but all of them in a marked degree.”—*A Memorial of Elder James White*, page 10.*FSG 102.1*

“For the last twenty-six years of his life, his home has been in this city. His duties have often called him elsewhere, but Battle Creek has with pride and satisfaction claimed him as a citizen, and has long since learned to reckon him among the foremost men of the community. To him the city owes no small share of its population, as well as its reputation for enterprise and business prosperity. His death is universally regarded as the departure of a real leader from our midst, one born to organize and to command, and to leave an impress upon the age in which he lived.”—Ibid., pages 16, 17.*FSG 102.2*

Uriah Smith, editor of the *Review* and an old-time associate, preached the funeral sermon, paying high tribute to the deceased as follows:*FSG 102.3*

“In 1872 Elder White first visited California, and assisted in the establishment of a State Conference. He again visited that State in the latter part of 1873, remaining until August, 1874. At this time he established the office of publication in Oakland, Cal., which is doing

a large business on the Pacific Coast. The Signs of the Times there published, equal in size to the *Review*, has a wide circulation in all parts of this country, and a large list is sent to foreign countries.*FSG 102.4*

“He has also taken a deep interest in the work in Europe, raising $ 10,000 for the establishment of the press in Switzerland, and a large sum for the work among the Scandinavians. He has traveled constantly and extensively, and his voice has been heard in all our Conferences from the Atlantic to the Pacific. He has taken a deep interest in the welfare of his brethren in all the different States, and thousands will feel his loss as that of a personal friend.*FSG 102.5*

“It is proper that we say a few words respecting the character of this great and true man who has fallen. He possessed many prominent and strongly defined traits of character, such as would be necessary, and such as one would naturally expect to find, in a man capable of organizing and leading forward to its present degree of success such a movement as that in which he has been engaged.*FSG 103.1*

“We first notice that in times of confusion and excitement he was always calm and cool. A brief chapter of his experience will illustrate this: The time immediately following the disappointment of 1844 was a trying time to all who had been engaged in that movement. Almost every one seemed to lose his bearings. A multitude of conflicting theories was at once advanced in explanation of the situation. It was a time for one not well balanced to become confused. But he calmly looked about him for some sure anchorage ground. This he soon found in the fact that the preceding movement had too much of goodness and greatness about it, too much of the evident operation of the Spirit of God, to be renounced as altogether an erroneous movement....*FSG 103.2*

“He was a man never given to fanaticism. That there were on the part of some, excesses at the time referred to, is not to be denied. But he always opposed. While he did not believe in the form without the power, still less did he believe in the power without the form. This leads to the dethronement of reason, and to everything extravagant and wild. In all his revival work, which has been

extensive, he never labored to produce excitement, but to convince the judgment, enlist the reason, and thus secure an intelligent movement, from principle, instead of a thoughtless step from mere impulse. This has made his influence lasting and his work permanent....*FSG 103.3*

“He was endued with remarkable acuteness of perception to determine the most judicious moves to be made. As an illustration on this point, the circumstance of the removal of the office from Rochester may be mentioned. At this time but little had been done in our work west of New York and Pennsylvania. The brethren in Vermont, where the greatest success had been achieved, wished the office removed to that State, and the general feeling was in favor of such removal. But Elder White reasoned differently. He looked over the whole field, and took in, to some extent, the future of this cause. He reasoned that a large work was to be accomplished in these broad Western States, and judged that the office should be as near as possible to the center of the field of operation. He examined the ground for himself, and finding in Battle Creek a few brethren ready to take hold of the work, and judging this community to be one characterized by sobriety, thrift and moral worth—an estimate in which we have not been disappointed—the office was located here, with the results already stated....*FSG 103.4*

“He was a man who would never yield to discouragements. The word ‘fail’ was not in his vocabulary. Allow me to say that for twenty eight years I have been intimately associated with him in this work. With the exception of a few brief periods, there has been no important act of my life that has not been influenced, either by his personal presence, his counsel, or some thought of him as connected with the work. And in reference to many of his own plans, he has opened to me all his mind. Yet I never once knew him to harbor the idea of giving up, or suffering to fail, any enterprise he had undertaken. There have been, to be sure, many plans suggested, and it may be for a time entertained, but which, through prudence and caution, have never been adopted. But when once the weight of evidence was sufficient to cause an enterprise to be undertaken, then no obstacles, present or prospective, were allowed to defeat the purpose; it must be accomplished....*FSG 104.1*

“He was a man who would look forward to the future wants of his work, and make provision for them. He foresaw that certain elements of stability must he wrought into the work, which could be secured only through organization. When he removed to this place, everything was in his hands as an individual. He was the only legal representative of the property which was accumulating. His health was poor, and he often remarked that, if he should be taken away, everything would be left in confusion; and he anticipated, moreover, that the work would grow to such an extent as to finally involve great financial responsibilities. He therefore pleaded for the formation of a legally incorporated association, by which the business should be conducted, which result was finally secured.*FSG 104.2*

“Much the same reasons he urged in behalf of the organization of churches, State Conferences, and, finally, a General Conference, the executive committee of which should be the highest board of appeal, and thus the whole work be unified.*FSG 104.3*

“The plan of raising means to compensate the ministry is owing to the same sagacity on his part. When each one depended for his support on what personal and private donations he might secure, the distribution was almost sure to be unequal. But when every account passes under the inspection of an auditing committee, and payment is rendered according to labor performed, there is, at least, not so much opportunity for favoritism and partiality. To the foresight, sagacity, and good judgment thus manifested, much of the progress and prosperity of this work is due.”—*Ibid.*, pages 28-33.*FSG 104.4*

“As left by him, his work bears the marks of a wise builder. The elements of stability and permanence are wrought into all the structure. By the wise foresight already mentioned, of introducing order, securing careful arrangements and thorough organization, his efforts will not be lost. God buries the workman, but still carries on the work. His influence will still be felt, the impress of his shaping hand will still be seen, and all the future workings of this cause will revive and keep alive his memory. His love for the work, especially the publishing department, continued to the last. But a few days before his final illness, holding up his right hand, he exclaimed, ‘Let

my right hand forget its cunning if I forget the interests of this work.' His spirit has seemed of late to be fitting up for the great transition.*FSG 105.1*

"Many of us have marked the themes upon which he has delighted to dwell: the wonders of redemption; the position and work of Christ as one with the Father in the creation, and in all the dispensations pertaining to the plan of salvation; and, finally, the glories of the coming restitution, the realities of which he will soon enjoy. And as he now lays off the armor and goes down to rest, while his voice will no more be heard in words of encouragement and counsel, and while he will no more go in and out among us, we can but pray that his mantle may fall upon those who are to come after him; that a multitude may catch his spirit of love for the work, and emulate his zeal to do faithfully the Master's will."—*Ibid.*, pages 35, 36.*FSG 105.2*

"At the conclusion of the discourse, unexpectedly to all, Sister White arose, and occupied some ten minutes with well-chosen and impressive remarks. Though so feeble that she had to be borne into the Tabernacle, she was enabled to speak in a clear, strong voice, concerning the peculiar value of the Christian's hope on such occasions as this....*FSG 105.3*

"Brother Joseph Haughey took notes of her remarks, and we are therefore enabled to present them herewith.*FSG 105.4*

"Mrs. White's Address*FSG 105.5*

"I want to say a few words to those present on this occasion. My dear Savior has been my strength and support in this time of need. When taken from my sick-bed to be with my husband in his dying moments, at first the suddenness of the stroke seemed too heavy to bear, and I cried to God to spare him to me—not to take him away, and leave me to labor alone. Two weeks ago we stood side by side in this desk; but when I shall stand before you again, he will be missing. He will not be present to help me then. I shall be alone, and yet not alone, for my Savior will be with me. When my husband was breathing out his life so quietly, without a groan, without a struggle, I felt that it would be selfishness in me to wish to throw my arms of affection around him and detain him here. He was like a

tired warrior lying down to rest. My heart can feel to its very depths, and yet I can tell you I have no tears to shed for the dead. My tears are for the living. And I lay away my beloved treasure to rest, to rest until the morning of the resurrection, when the Life giver shall call the captives from the prison-house to a glorious immortality.*FSG 105.6*

"And now I take up my life-work alone. I thank my Savior I have two sons He has given me to stand by my side. Henceforth the mother must lean upon the children; for the strong, brave, noble hearted husband is at rest. The turmoil with him is over. How long I shall fight the battles of life alone I cannot say; but there is one thing that I will say to you, and that is, that when I saw my husband breathe his last, I felt Jesus was more precious to me then than He ever had been in any previous hour of my life. When I stood by my firstborn, and dosed his eyes in death, I could say, 'The Lord gives and the Lord takes away; blessed be the name of the Lord.' And I felt then that I had a Comforter in Jesus Christ. And when my little one was torn from my arms, and I could no longer see its little head upon the pillow by my side, then I could say, 'The Lord gives and the Lord takes away; blessed be the name of the Lord.' And now he upon whose large affections I have leaned, with whom I have labored, and we have been united in labor for thirty-six years—is taken away; but I can lay my hands upon his eyes and say, I commit my treasure to Thee until the morning of the resurrection.*FSG 106.1*

"When I saw him passing away, and saw the many friends sympathizing with me, I thought, What a contrast to the death of Jesus as He hung upon the cross! What a contrast! In the hour of His agony, the revilers were mocking and deriding Him. But He died, and He passed through the tomb to brighten it, and to lighten it, that we might have joy and hope even in the event of death; that we might say as we lay our friends away to rest in Jesus, We shall meet them again."—*Ibid.*, pages 40-42.*FSG 106.2*

A short time after the death of Elder White his bereaved companion wrote a brief "Sketch of Experience" from which we take a few paragraphs:*FSG 107.1*

"About two weeks before his death, my husband often asked me to

accompany him to the grove, near our house, to engage with him in prayer. These were precious seasons. Upon one of these occasions he said, 'I feel my heart unusually drawn out in earnest longing for more of the Spirit of God. I have not prayed as often as I should. When we neglect prayer, we come to feel a sufficiency in ourselves, as though we could do great things. But the nearer we come to God, the more we feel our own weakness, and our need of help from above. In God is my strength; in Him I shall triumph.'*FSG 107.2*

"At another time, while walking to the usual place for prayer, he stopped abruptly; his face was very pale, and he said, 'A deep solemnity is upon my spirit. I am not discouraged, but I feel that some change is about to take place in affairs that concern myself and you. What if you should not live? Oh, this cannot be! God has a work for you to do. But I hope you will give yourself time to rest, that you may recover from this enfeebled condition. It continues so long that I feel much anxiety as to the result. I feel a sense of danger, and with it comes an unutterable longing for the special blessing of God, an assurance that all my sins are washed away by the blood of Christ. I confess my errors, and ask your forgiveness for any word or act that has caused you sorrow. There must be nothing to hinder our prayers. Everything must be right between us, and between ourselves and God.'*FSG 107.3*

"We there in humility of soul confessed to each other our errors, and then made earnest supplication for the mercy and blessing of God. My husband remained bowed some minutes after our prayers had ceased. When he arose, his countenance was cheerful and happy. He praised the Lord, saying he felt the assurance of the love of Christ. 'How quickly,' said he, 'our self-sufficiency disappears when we obtain a view of Jesus on the cross. I am ashamed that I ever thought I had a hard time; that I ever complained of my trials. One look at the cross makes me feel that I have endured nothing for Jesus and His truth. This experience shall never be forgotten by me. When misunderstood and misrepresented, I have permitted a combative spirit to be aroused in me, and have sought to vindicate my course. I now see my mistake in this. I will never again call attention to myself. If I walk in humility I shall have a friend who will never leave nor forsake me. I will leave my work and all my

interests in the hands of Jesus, and let Him vindicate my cause.'*FSG 107.4*

"He then uttered a few words of earnest prayer: 'Thou, O God, hast a work to be done in the earth; a work so great that we in our weakness tremble as we contemplate its magnitude. But if thou wilt give us strength, we will take up the work committed to our hands, and carry it forward. We will seek to put self out of sight, and to magnify the power of grace in every word and act of life. A solemn trust is ours. What will be our record in the day of God? I will praise Thee, O Lord, for I am wholly Yours, and Thou art mine.'*FSG 108.1*

"'From this time,' he continued, 'I will be free in God. I have allowed business to hurry and burden me, so that I have had little time to pray. Here I have erred. The Lord does not desire us to be in so great a hurry. He can use us to better effect if we take time to pray, to study the Bible, and to praise His name. The Lord has a work for us to do. I must be fitted for it, and I feel that I have not a moment to lose. I will not yield to doubt or discouragement. The Lord blesses me, even me.'...*FSG 108.2*

"Ours has been a life of active service. Traveling east and west, in the cold of winter and the heat of summer, never allowing ourselves to be controlled by circumstances, undaunted by poverty, undismayed by opposition, we have pressed on in the path of duty. Life has been a constant scene of exertion; and now to learn to lay off the heavier burdens seems as difficult as to part with my life. The necessity for great effort inspires me with corresponding zeal, energy, and perseverance. Opposition has strengthened in me the power of resistance. I have thrown all the energies of body, and mind, and soul into every undertaking, resolved that success should crown my efforts. This iron determination has molded my character, and now I have that hardest lesson to learn, "Be still, and know that I am God." I must learn to wait, learn to be quiet, and let others lead in the battles for right.*FSG 108.3*

"'When I look over our life of travel and warfare for the past thirty-five years, and see how wonderfully we have been preserved from accident and harm, it awes and humbles me, under a sense of my obligations to God. We have been on the cars when fatal accidents

have occurred, and the Lord's mercy has preserved us, so that life and limb have been uninjured. This appears to me in a new light. A prominent man, in conversing with me of our extensive travels, with no serious accident, once remarked, "Elder White, yours seems to be a charmed life." I answered, "The God whom I serve has given His angels charge over me, and until my work is done, He will preserve me.'"*FSG 108.4*

"After relating this incident, my husband continued, 'I can but wonder at the mercy and goodness of God. I must come nearer to Him. I must walk in greater humility before Him. I will take no credit to myself for the success that has crowned my efforts in the up building of the cause of truth. I know that I have not labored in vain; but it is the power of God that has wrought with me to save sinners. It is His blessing that has opened hearts to receive the truth. God alone shall be glorified; for He has made His work a marvelous success.'"—*Ibid.*, pages 46-50.*FSG 109.1*

These views of Elder White give us a helpful glimpse of the prayer life of this devoted servant of Jesus.*FSG 109.2*

No leader among us has ever been so generally and deeply missed when he died as was Elder White. In almost every number of the *Review* for months someone wrote about the loss that had come to the church and to him personally. The old pioneer of Northern Europe, J. G. Matteson, wrote a touching tribute to the memory of Elder White, as did J. N. Andrews in Switzerland. In Illinois, Ohio, and other conferences that autumn, resolutions of sympathy were adopted for Mrs. White and the family.*FSG 109.3*

George I. Butler, at that time and for many years afterward the president of the General Conference, wrote in the *Review*:*FSG 109.4*

"For about thirty years I have known Elder White, and for ten years I have been acquainted with him intimately. He was a man of remarkable mind. In some respects I never saw his equal. As an organizer, and in laying the foundation of an enterprise, his mind was far-reaching and he could see the bearing and connection of things with surprising clearness....May God help us to imitate his earnestness, emulate his virtues, and share in the rest for which he

labored."—*The Review and Herald, August 16, 1881*, pages 120, 121.*FSG 109.5*

Later in the year at the next session of the General Conference, these resolutions of gratitude, confidence, and sympathy by the entire Adventist Church were adopted:*FSG 110.1*

"*Whereas*, In the providence of God, Elder James White has during the past Conference year, been removed by death from the labors and responsibilities which have devolved upon him for so many years; therefore*FSG 110.2*

"*Resolved*, That while we feel that words are inadequate to express the sense of loss which we feel at his death; and while we are deeply conscious that there is no one among us who can fill as he did the position of counselor and laborer in the work of the third angel's message, we will nevertheless earnestly pray that the same God who helped him to devise and execute the plans which have contributed so much to the prosperity of the cause of present truth, may permit the mantle of his faithfulness and power to fall upon others, whose devotion to the cause of God shall be characterized by the same spirit of self-sacrifice and be crowned with the same marked success as that which distinguished his life and labors.*FSG 110.3*

"*Resolved*, That we hereby express to our afflicted sister, Ellen G. White, and the other members of her family, our sincere and heartfelt sympathy in this great bereavement which has fallen upon them; and that we assure them of our earnest prayers that our Heavenly Father will graciously sustain them under the deep affliction and great loss which they have experienced.*FSG 110.4*

"This and the preceding resolution were adopted, not by the Conference only, but by a rising vote unanimously given by the whole congregation.*FSG 110.5*

"Resolved, That we renew the expressions of our confidence in the spirit of prophecy, which has acted so prominent a part thus far in directing the efforts of our people in giving the last message of mercy to the world; and that we will earnestly pray that God in his infinite mercy may remember the humble instrument he has

employed in connection with the same, and impart to her in her present enfeebled condition the strength necessary to enable her to visit the different parts of the field, and actively participate in such general gatherings as may be held from time to time. Adopted."—*The Review and Herald, December 13, 1881*, page 376.*FSG 110.6*

Great as was the leadership services of Elder White to the advent cause, his greatest service was his abiding faith in and defense of the Spirit of prophecy. That he—a strong businessman of broad good sense and balanced judgment, absolutely free from fanaticism, always against counterfeit manifestation of religion, and knowing the messenger intimately as his wife—should always stand so staunchly for her calling and work as a messenger from God, gave our members great confidence in her testimonies. Then after his death another thing came that established this confidence yet more. While Elder White lived some would say that he had written her messages or influenced her personal testimonies. I well remember how they said, "Now we will see what happens." But after being left a widow, she wrote more than ever, and gave counsel with the same assurance as before. In fact, by far the largest work of Mrs. White was done after Elder White's death. She traveled more, lectured more, wrote far more, than before.*FSG 111.1*

Although Elder White stood as the founder and outstanding leader of the Adventist Church for over thirty years, he is really best known as the husband of Mrs. E. G. White, God's messenger to this generation. Though most progressive, independent, and strong in his thinking and planning as well as in his individual decisions, he had implicit faith in her revelations, on the contents of which he never exercised any influence at all. His position was unique, and he filled it to perfection. He thought of his life mission as an instrument to make known to the church the visions of the Lord given to his companion. These testimonies instructed and reproved him as they did others, but he accepted and followed them implicitly as light from heaven.*FSG 111.2*

Chapter 9 — Adventist Church Policy and the Prophetic Gift

WE ARE DEALING HERE WITH the creative ideas of a divin message. Everyone who has read Mrs. White's writing will have noticed the wide range of subjects discussed. There are beautiful words about heaven and eternity. There are moving spiritual appeals. There is firm and even stern reproof of every kind of sin. The story is told of the divine way of salvation—conversion, justification by faith, genuine sanctification in a victorious life, and growth in holiness through the abundant grace of Christ, with sweet comfort and hope for the discouraged. There is instruction for the aged, for youth, for parents, for men and women in all the walks of life. The messages deal with the state, the home, the church, as well as with questions of race and nation. They magnify the rights and dignity of the individual and plead for equality and liberty. They exhort the rich and defend the poor. And all this instruction is creative. It brings forth schools, publishing plants, sanitariums, hospitals, temperance societies, and extensive world-wide mission enterprises. It does something even greater in a way, the cap sheaf of all these activities—it fashions them all into the mold of a perfectly united organization. The astounding thing is that a woman who had never studied ecclesiastical policies or held an office set forth principles and made application of these principles that gave Adventists the most marvelous and complete gospel and mission polity of our age.*FSG 112.1*

History points to three indigenous foundations of human life and society. They are marriage, civil law, and religion. These are the roots of the three universal and basic institutions of mankind, that is, the home, the state, and the church. Of these three elementary forces, the latter—that is, religion—is the strongest. No other human instinct, not even that of parenthood, is as deep and lasting and creative in its fruitage as is that of the ideas of God and the longing for eternity. When we study religion we must think of it as both personal and organized. Personal Christianity is an experimental heart communion with God built on faith in His Word and a living experience. Organized religion is a group of religious people who unite for the purpose of strengthening one another in their spiritual concepts and moral power. They organize a church to

protect and propagate their faith. In the past three or four decades much has been said about the dangers of organized religion. The enemies of God constantly say that they are not opposed to religion, but to organized religion. The truth, however, is that the so-called “unorganized religion” is a weak, mollycoddly thing that does nothing and influences nobody. Those who prefer unorganized religion generally entertain the vaguest fancies concerning God, morality, and eternity. We may dismiss the concept of unorganized religion as of no value. Personal religion and organized religion, when genuine, belong together as a church.*FSG 113.1*

The church of Christ is founded on three great pillars or sources of strength. They are, first, a definite doctrinal message; second, deep spiritual power of repentance, revival, and sanctification; third, a well-organized body on the basis of Bible order. These three characteristics of the church of Christ are very prominent in the advent brotherhood. In this chapter not doctrine but rather the early power and the needed organization as developed under the direction of the Spirit of prophecy will be dealt with.*FSG 113.2*

The Birth of the Church

Many denominations through the centuries owe their origin to some division in the church, which division has often come because of the personal ambition of some minister or some needless quarrel over doctrine or church policy. Other churches have come into being through a spiritual revival or doctrinal or church reform. The birth of a genuine religious movement, that is, a true, spiritual revival work, comes by the following road: a spiritual upheaval, that is, an awakening that brings forth deep longings after God; a divine proclamation of truth which meets the needs of the soul and leads to genuine reformation in heart and life and church; an orderly, spiritual brotherhood which preserves those who accept the message and seeks to extend the same message to others. The Lord has taught us that if a new visitation and message from the Lord is to be preserved, it must be kept in a new church. God's plan is that "new wine must be put into new bottles." *Mark 2:21, 22*.*FSG 114.1*

We see these principles in the story of the exodus. Deep moving of the Spirit led Israel to sigh for God. (*Exodus 2:23-25*.) Moses brought them the message that called them out. (*Exodus 4:29-31*.) In their wilderness stay, especially at Sinai, they were fully organized into a nation for God, with laws and order of their own. These same truths appear yet clearer in the first advent of Christ. The people were in expectancy looking for the Messiah. (*Luke 3:15*.) John the Baptist, and later Christ Himself and His apostles, gave them the message. Out of these spiritual powers—the message and its converting power—came the Christian church, built by Christ as a brotherhood, well ordered, like a "building fitly framed together." (*1 Peter 2:17*; *Ephesians 2:20-22*.) These three factors too stand out with unusual clearness in the remnant church. The genius of the advent hope is one of fellowship. Adventism was born in a mighty spiritual awakening—the greatest America has known. We will give the reader just a glimpse of the Lord's gracious work as seen in the beginning of the Seventh-day Adventist revival, for in the advent church spiritual awakening and power have always been looked upon as greater than doctrinal truths, important as these may be.*FSG 114.2*

The Power of the Early Days

The Miller movement of 1844 and earlier was characterized by great manifestations of spiritual power. The same in an even larger measure was true of the first decades of the Seventh-day Adventist movement. They were years of marvelous revivals. In these efforts Mrs. White always took a prominent part. In a book published years ago entitled The Eminent and Self-made Men of Michigan, the author, in paying a glowing tribute to Mrs. White, says:*FSG 115.1*

"On revival occasions she is always the most effective speaker. She has frequently spoken to immense audiences in the large cities on her favorite themes, and has always been received with great favor on one occasion in Massachusetts, twenty thousand persons listened to her with close attention for more than an hour."—*Life Sketches of James White and Ellen G. White (1880), 326FSG 115.2*

We cannot quote at length on this, but we give the following account of a series of meetings in Iowa to illustrate the power of those early revival days:*FSG 115.3*

"We reached Wawkon Wednesday night, and found nearly all of the Sabbath-keepers sorry that we had come. Much prejudice existed against us, for much had been said concerning us calculated to injure our influence. We knew that the Lord had sent us, and that He would there take the work into His own hands. Satan had put his hand in among the company at Wawkon, to mould their minds to suit himself.*FSG 115.4*

"Our earnest prayers went up to God for Him to work and reveal His power, and we felt like patiently waiting His salvation. At an evening meeting I was taken off in vision, the power of God fell upon the company. Every one was constrained to acknowledge that it was of God. I related what the Lord gave me for that people, which was, 'Return unto Me, and I will return unto thee, and heal all thy backslidings. Tear down the rubbish from the door of thy heart, and open the door, and I will come in and sup with thee and thou with Me.'*FSG 116.1*

"I saw that if they would clear the way, and confess their wrongs,

Jesus would walk through our midst in power. Sr. L. began to confess in a clear, decided manner, and said she thought they had got away where we could not find them; but she was glad that we had come. As she confessed, the flood-gates of heaven seemed suddenly opened, I was prostrated by the power of God. Sr. H. N. S. fell from her chair helpless. It seemed to be an awful, yet glorious place. I had no strength for two hours, but seemed to be wrapped in the glory of God. A great work was accomplished that night. The meeting held past midnight.*FSG 116.2*

"The next day the meeting commenced where it left off the night before. All who had been blessed ret4ined the blessing. They had not slept much, for the Spirit of God rested upon them through the night, and they came with it to the meeting. Confessions were made of their disunion of feelings with us, their wrong feelings, and their backslidden state. Others were slain by the power of God that day. Our meeting continued without intermission from ten o'clock AM until five o'clock PM Brother I. N. A. was prostrated by the power of God, and lay helpless some time. He felt thankful, he said, that we had come, and believed that the Lord had sent us.*FSG 116.3*

"In the evening the labor left us who had come to the place, and the brethren and sisters in Wawkon had the burden rolled upon them, and they labored for each other with zeal and with the power of God upon them. Countenances that looked sad when we came to the place, now shone with the heavenly anointing. It seemed that angels from heaven were passing from one to the other in the room, to finish the good work which had commenced. Bro. J. N. L., who had left the work to which God had called him, and had begun to work at his trade, cried out, that he had laid up his hammer, that he had driven the last nail. We soon bid our brethren in Wawkon farewell, and started on our homeward journey. Brother J. N. L. was again at liberty to labor in the gospel field."—*Spiritual Gifts 2:219-221*.*FSG 116.4*

The experience related here is only one instance out of many. For more than twenty years Elder and Mrs. White traveled nearly all the time from church to church and from conference to conference. The chief part of their labors consisted of revival work to reclaim the backsliders, to rescue sinners, and to build up the remnant in deep

spiritual experiences. This active revival work under God really built the Adventist Church as a stable spiritual force.*FSG 117.1*

The American Revival Became the World-wide Advent Church

But the revival efforts briefly sketched above would not alone have built a permanent church. Many Spirit-filled servants of the Lord have stirred the multitude by their earnest calls to repentance, but their labors ended with them or raveled out even earlier because they failed to organize or they were not working for or with some well-developed church body. This was seen in other advent groups or leaders after the 1844 movement. That the Seventh-day Adventist Church has prospered as it has and that it has kept together in a strong, orderly manner is due under God to our carefully planned and worked out and inwardly firmly cemented church organization. What would our church have been without it but a jumble of disjointed groups of adherents? And strange as it may seem to some, the fact that we have this well-built world-wide order is due almost wholly to the instruction from the Lord through the Spirit of prophecy. Today the Adventist Church is a spiritual brotherhood for all believers in every country on earth. In this brotherhood everyone has an equal vote. The decision of the body is respected, the ministry is loved, and the laws are obeyed. God has placed in His church certain “government,” but all join in directing, without reference to age, position, education, or sex Adventists conduct their councils through representative delegates, in which the majority decide.*FSG 117.2*

First Great Advance in Organization

But that beautiful order was not always known among us. During the first decade of the advent movement we had almost no general organization. There were indeed a few local churches, disconnected and scattered hither and yon, but there was no connected and directed planning. Each minister traveled as he chose and preached what he desired without either ordination or wages. The church's properties, few and small, were held in the name of some individual member, and at his death went to his children even though these were not in the faith. In 1853 Elder and Mrs. White began to write and preach in favor of church organization. At first they met bitter opposition and blind misunderstanding. But as the confusion increased and as the local churches complained that they were imposed upon and plagued by unworthy and sometimes fanatical ministers who roved about, sometimes in a life of idleness and even sin, it became clear that something must be done to bring about an effective church order. But what kind of organization was it to be?*FSG 118.1*

Just as a farmer's buildings, machinery, and other equipment reveal what kind of farmer he is, so the organization and directed activity show the character and objectives of a church. The external order grows out of the inward spirit and needs. This applies with peculiar force to the advent faith and mission. The guidance of the Lord in the advent movement is seen as clearly in our world-wide organization and local church order as in the doctrines we teach. The divine message and mission task really made necessary and brought forth our present marvelous organization, unlike that of any other church. The "1844 movement" had practically no church organization. It was an intense revival work and mission endeavor, but each minister planned for himself very largely and supported himself. After the great disappointment some suggested an organized advent church, only to meet opposition. Within the small circle of advent Sabbath keepers nearly all were afraid of and opposed to the old denominational forms of church organization. Their trying experiences in the other churches led them to fear this organization, and it was strongly denounced as Babylon.*FSG 118.2*

James White has been called the father of our present church

order, and his work was large, but Mrs. White did more in making plain the imperative need of organization and in persuading our members to accept it. In the *Review* of December 6, 13, 20, and 27 of 1853, Elder White published a series of articles on organization as then so urgently needed. He wrote:*FSG 119.1*

"God has been leading His people out of Babylon. The voice from heaven (*Revelation 18:4*) is yet to be heard, saying to other of God's people, 'Come out of her My people, that ye be not partakers of her sins and that ye receive not of her plagues.' It is the will of the Lord that His people should be called away from the confusion and bondage of man-made creeds, to enjoy the oneness and freedom of the gospel. But it is a lamentable fact that many of our Advent brethren who made a timely escape from the bondage of the different churches, who as a body rejected the Advent doctrine, have since been in a more perfect Babylon than ever before. Gospel order has been too much overlooked by them."—The Review and Herald, December 6, 1853, page 173.*FSG 119.2*

"The Advent people professed to take the Bible as their guide in doctrine and in duty. If they had followed this guide strictly, and had carried out the gospel principles of order and discipline, much confusion would have been saved. Many in their zeal to come out of Babylon, partook of a rash, disorderly spirit, and were soon found in a perfect Babel of confusion. And there are those at the present time who start back at the idea of gospel order. They seem to see no difference between teaching and enforcing the pure doctrines and sweet harmony of the gospel, and the errors and confusion of the creeds of Babylon. Such need 'eye-salve,' that they may see."—The Review and Herald, December 6, 1853, page 173.*FSG 119.3*

"Union is strength. And where there is union of action, the union is real and abiding. Each will then take some responsibility, and labor cheerfully in the common cause of truth. But where there is not union of action, there is but little lasting interest, and but little accomplished. What is everybody's business is nobody's business. The united action of the church relative to those who take the watch-care of the flock, would have a powerful influence to unite the church in love....*FSG 120.1*

“In no one thing has the gospel suffered so much as by the influence of false teachers. We can safely say, from the experience of several years, that the cause of present truth has suffered more in consequence of those who have taken upon themselves the work of teaching, whom God never sent, than in any other thing. In sending out these men, Satan has caused reproach to be brought upon the precious cause.”—The Review and Herald, December 20, 1853, page 189.*FSG 120.2*

To James White’s articles in the *Review* there was but little response, and nothing was done in the matter of church organization. In the meantime certain preachers of rather turbulent habits and temperaments left us and began the so called Messenger Party. They printed a paper full of scathing attacks on the Seventh-day Adventists, and especially on Elder and Mrs. White. They constantly accused Elder White of being a scheming, money-grasping man who collected gifts, and printed and sold literature as a private business for his own profit. At the same time there was lack of unity, fanaticism, and serious abuses in the churches in several places.*FSG 120.3*

Elder White desired to turn over to the church all the *Review* property and assets, valued at some $20,000—which he later did. But our ministers were fearful and held back. About this time messages began to come from the Spirit of prophecy of the need of orderly planning and methods. Mrs. White wrote:*FSG 120.4*

“The Lord has shown that gospel order has been too much feared and neglected. Formality should be shunned; but, in so doing, order should not be neglected. There is order in heaven. There was order in the church when Christ was upon the earth, and after His departure order was strictly observed among His apostles. And now in these last days, while God is bringing His children into the unity of the faith, there is more real need of order than ever before....*FSG 121.1*

“I saw that this door at which the enemy comes in to perplex and trouble the flock can be shut. I inquired of the angel how it could be closed. He said, ‘The church must flee to God’s word, and become established upon gospel order, which has been overlooked and

neglected.' This is indispensably necessary in order to bring the church into the unity of faith."—*Early Writings, 97-100*.*FSG 121.2*

This instruction turned the tide in favor of organization. From 1859 and on, as our leading men studied this light from the servant of the Lord, they came to see that Elder White's suggestions were right. One meeting after another was called to study the need and method of organization. The first question settled was that of name. Some, including Elder White, advocated that we should call ourselves "The Church of the Living God." The name finally chosen at the meeting in Battle Creek, October 1, 1860, was "Seventh-day Adventists." At this meeting, however, the question of the local church and conference was not settled. The fear of opposition was still too strong. But on April 26, 1861, another conference was convened in Battle Creek to study these further questions of organization. Many helpful things were considered at this time. (The Review and Herald, April 30, 1861.) However, the final action on church and conference did not come till a later meeting, October 4-6, 1861. At this important gathering a church covenant was adopted and both church and conference came into being. The first conference to be organized was in Michigan. During 1862 six conferences in as many States, were begun, and a year later, May 20-23, the General Conference was organized.*FSG 121.3*

The Second Great Advance in Church Order

The advent hope unites. It is in its nature to foster a true brotherhood of spirit among sincere believers. The organization plan as outlined above was not an intricate affair. It consisted of only three links—local church, local conference, and General Conference. This simple plan was all the advent movement had for nearly thirty years. As the movement grew, however, and became a round-the-world church, and as institutions and new lines of activity, or departments, came into being, the need for a larger and more adequate organization became more and more insistent. We have briefly described the first decade of organizational development, that is, 185363; we must now point to another such decade, 1897-1907, when larger problems of organization were earnestly and at times bitterly discussed pro and con. Our church had greatly increased in membership, and our missionary activities were extending not only into Europe, Australia, and Africa but into large mission fields like India and China. The church plans and order that sufficed for a small work in America were totally inadequate for a mission endeavor in all the earth. Part of the difficulties encountered were no doubt “growing pains,” but there was also the question as to whether the advent movement should be nonsectarian, as some advocated, or a full-fledged and well-ordered church organization.*FSG 122.1*

During the General Conference session at Lincoln, Nebraska, in 1897 these problems reached a crisis. No one who attended that session will ever forget those days. There was sharp division of opinion as to what course to choose, but there was a unity of heart and a fervor of spirit that were most refreshing. Some meetings continued all day without even a recess for dinner. But in all these long, lively discussions there seemed to be no personal bitterness and no struggle for office or for supremacy. Indeed, one strong leader who had been chosen for a prominent position arose during the election and asked to be relieved in order that he might give himself to evangelistic work in the British Isles. His request was granted. All felt cheered by the open mission doors everywhere. The whole world seemed hungry for the advent message. Earnest calls for missionaries came from all the earth. But the treasury was empty, and there was no concerted plan for a world-wide mission

advance. Our brethren spent many hours in prayer and Bible study to find the way. About that time a whole series of testimonies came from the Lord's messenger, who was then in Australia. This same experience was repeated at the next session of the General Conference in South Lancaster in 1899; and again increasingly at the sessions in 1901, 1903, and 1905.*FSG 122.2*

These messages from the Lord called for a reform and a change from the ground up. They did not specify in detail what plans to adopt, but they laid down principles which when adopted gave the plans of themselves. Some who were leaning to pantheistic error and a few others opposed the light of the Lord, but the large majority of the General Conference and of our ministers and members accepted the instruction willingly and began to carry it out. just what the Spirit of prophecy taught is clearly told in quotations from the Testimonies found in a booklet by Elder A. G. Daniells entitled *A Statement*, pages 20-22:*FSG 123.1*

"We here give a brief but complete summary of the counsel given to the General Conference, and the changes made in response thereto. The following are the changes called for:*FSG 123.2*

"1. 'What we want now is a reorganization.'*FSG 123.3*

"2. 'We want to begin at the foundation, and to build upon a different principle.'*FSG 123.4*

"3. 'This work must be carried on in a very different manner to what it has been in the past years.'*FSG 124.1*

"4. 'God has not put any kingly power in our ranks to control this or that branch of the work. The work has been greatly retarded by the efforts to control it in every line. '*FSG 124.2*

"5. 'There are to be more than one or two or three men to consider the whole vast field. The work is great, and there is no one human mind that can plan for the work which needs to be done.'*FSG 124.3*

"6. 'Greater strength must be brought into the managing force of the Conference.'*FSG 124.4*

“7. ‘Men who are standing at the head of our various institutions, of the educational interests, and of the conferences’ in different localities and in different States,’ are to ‘stand as representative men, to have a voice in molding and fashioning the plans that shall be carried out.’*FSG 124.5*

“8. ‘When we first met in conference, it was thought that the General Conference should extend over the whole world. But this is not God’s order. Conferences must be organized in different localities, and it will be for the health of the different conferences to have it thus.’*FSG 124.6*

“9. ‘This does not mean that we are to cut ourselves apart from one another, and be as separate atoms. Every conference is to touch every other conference, and be in harmony with every other conference.’*FSG 124.7*

“10. ‘New conferences must be formed. It was in the order of God that the Union Conference was organized in Australasia. The Lord God of Israel will link us all together. The organizing of new conferences is not to separate us; it is to bind us together.’”*FSG 124.8*

Anyone who will read the presentation above and compare it with the organization then adopted and now followed will see what decisive relief and benefits came to the Adventist Church as the result of this light on organization from the Spirit of prophecy. These messages, involving some of the most intricate and far-reaching problems of church government, came from a woman who never held any office and had never studied the history or development of ecclesiastical polity and policy. Many have asked whether the Adventist worldwide church organization is congregational, presbyterian, or episcopal. We have heard some teachers assert that it was presbyterian, whereas others claim it is episcopal. But while it has similarities with other churches, it is really different and an organism by itself. It came as a fruitage of the creative ideas of the advent message guided by God through the Spirit of prophecy. The Adventist Church is a church with a task, and the Lord gave it a body to fit the task.*FSG 124.9*

Chapter 10 — "Much More Than a Prophet"

"AND WHEN THE MESSENGERS of John were departed, H began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously appareled and live delicately, are in king's courts. But what went ye out for to see? A prophet? Yes, I say unto you, and much more than a prophet. This is he, of whom it is written, Behold, I send My messenger before Thy face, which shall prepare Thy way before Thee. For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he." *Luke 7:24-28*.*FSG 126.1*

John the Baptist performed no miracles. He gave no detailed picture of coming events as had Daniel or John the revelator, and he outlined no prophetic time or period. However, the Spirit of God rested upon him in such measure that all spoke of him as a prophet, and Christ declared that John was not only a prophet but much more than a prophet. Since he was a forerunner of Christ's first advent, his call and work were "to make ready a people prepared for the Lord." *Luke 1:17*. John the Baptist and his work were a type of the advent movement and its activity.*FSG 126.2*

Mrs. White often writes about the similarity between the two revivals, but she never compared herself to John the Baptist nor did she ever claim that there was any Bible prediction concerning her personally as there was about John. Though John was not Elijah, he was a fulfillment of the prophecy concerning Elijah, for he came in the "spirit and power of Elijah."*FSG 127.1*

The Savior Himself said, "This is Elias, which was for to come." *Matthew 11:14*. When the leaders among the Jews inquired of John as to his message, his answer was, "I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias." *John 1:2 3*. The Jewish leaders were perplexed by John's reply that he was not Elijah, but God's people understood. Something similar occurred when Mrs. White declared that she did not claim to be a prophetess.*FSG 127.2*

We remember well the reaction and response of the advent people to these words of the Lord's messenger. A few seemed disturbed by her statement that she did not claim to be a prophetess and had never done so; but to the rank and file of the advent people and especially to the ministers it was neither a surprise nor a disappointment. It was only what we had been teaching over fifty years. Even though we had always believed that she had the prophetic message and was, therefore, a prophetess, our understanding was that her work was more as God's messenger and herald of the second advent. In the early years of my ministry I lectured on this many times. We were never given to any boasting or any claims that we had a prophet, but that the Lord's messenger gave us the guidance which brought growth and success to the church. We remember so well the instruction given in our advanced Bible class at Union College in 1895. E. W. Farnsworth was the teacher. His people were the first Seventh-day Adventist family in the world. They accepted the advent message and the Sabbath truth at Washington, New Hampshire, in 1844. Elder Farnsworth was the eldest of a large family of children, and few ministers among us have been as successful as that faithful man of God.*FSG 127.3*

When our class asked the question, "What is Mrs. White? Should preachers speak of her as a prophetess?" this was his answer: "I have known Elder and Mrs. White from my childhood and I know what Adventists have believed and taught concerning her work. We do not claim that any one scripture was fulfilled in her. We have never believed that there would be another person that could be called Elijah. John the Baptist himself said that he was not Elijah, but he came in the spirit of Elijah. But what Isaiah was for Israel in his day, or Jeremiah for the Jews before the destruction of Jerusalem, or especially Ezekiel during the Babylonian captivity when he prepared the people to leave Babylon, that is what Mrs. White has been to the Adventist Church. In this way Adventists have thought of her as a messenger for the Lord, and this faith has brought us a great blessing."*FSG 128.1*

During the early years of this century there was much discussion in America about the question of prophets, as there had been sixty years before when Mormonism and Spiritualism began. Two men—

Dr. Alexander Dowie, first of Chicago and later of Zion City, and Pastor Russell, of the so-called “Millennial Dawn” movement—were much in the news, and their adherents, at least, spoke of them as prophets and even as Elijah. About this time, too, because of pantheistic theories, a few former members attacked Mrs. White and denied her gift as a messenger of God. Partly to meet some of these objections, Mrs. White, who then lived in California, made a trip East, stopping at various places. Concerning her stay in Battle Creek, Michigan, she writes:*FSG 128.2*

“We had a very pleasant journey from College View to Battle Creek. We were given a very hearty welcome by the friends in Battle Creek....*FSG 129.1*

“During my short stay in Battle Creek, I spoke five times, three times in the Tabernacle, once to the students in the Medical College, and once to the patients and helpers, in the Sanitarium. I had a message to bear, and the Spirit of the Lord seemed to impress those present. I know that God gave me strength to speak. On Sabbath there were about three thousand people present in the Tabernacle, and on Sunday about two thousand.*FSG 129.2*

“The meeting on Sunday afternoon was attended by many of the citizens of Battle Creek. They paid the best of attention. At this meeting I had opportunity to state decidedly that my views have not changed. The blessing of the Lord rested upon many of those who heard the words spoken.*FSG 129.3*

“I understood that some were anxious to know if Mrs. White held the same views as she did years ago when they had heard her speak in the Sanitarium grove, in the Tabernacle, and at the camp-meetings held in the suburbs of Battle Creek. I assured them that the message she bears today is the same that she has borne during the sixty years of her public ministry. She has the same service to do for the Master that was laid upon her in her girlhood. She receives lessons from the same Instructor. The directions given her are, ‘Make known to others what I have revealed to you. Write out the messages that I give you, that the people may have them.’ This is what she has endeavored to do.*FSG 129.4*

“I have written many books, and they have been given a wide

circulation. Of myself I could not have brought out the truths in these books, but the Lord has given me the help of His Holy Spirit. These books, giving the instruction that the Lord has given me during the past sixty years, contain light from heaven, and will bear the test of investigation.*FSG 129.5*

“The question is sometimes raised, ‘What if Mrs. White should die?’ I answer: ‘The books that she has written will not die. They are a living witness to what said the Scriptures.’...*FSG 129.6*

“During the discourse I said that I did not claim to be a prophetess. Some were surprised at this statement, and as much is being said in regard to it, I will make an explanation. Others have called me a prophetess, but I have never assumed that title. I have not felt that it was my duty to thus designate myself. Those who boldly assume that they are prophets in this our day are often a reproach to the cause of Christ.*FSG 129.7*

“My work includes much more than this name signifies. I regard myself as a messenger, entrusted by the Lord with messages for His people....*FSG 130.1*

“The Lord gave me great light on health reform. In connection with my husband, I was to be a medical missionary worker. I was to set an example to the church by taking the sick to my home and caring for them. This I have done, myself giving the women and children most vigorous treatment. I was also to speak on the subject of Christian temperance, as the Lord’s appointed messenger. I engaged heartily in this work, and spoke to large assemblies on temperance in its broadest and truest sense.*FSG 130.2*

“I was instructed that I must ever urge upon these who profess to believe the truth, the necessity of practicing this truth. This means sanctification, and sanctification means the culture and training of every capability for the Lord’s service.*FSG 130.3*

“I was charged not to neglect or pass by those who were being wronged. The Lord presented such cases before me, and disagreeable though the duty may be, I am to reprove the oppressor, and plead for justice. I am to present the necessity of maintaining justice and equity in all our institutions.”—MS. 140,

1905.*FSG 130.4*

About a year and a half later, in an article written from Sanitarium, California, her home, on June 29, 1906, under the heading “A Messenger,” Mrs. White wrote:*FSG 130.5*

“Last night, in vision, I was standing before an assembly of our people, bearing a decided testimony regarding present truth and present duty. After the discourse, many gathered about me, asking questions....*FSG 130.6*

“Some have stumbled over the fact that I said I did not claim to be a prophet; and they have asked, Why is this?*FSG 130.7*

“I have had no claims to make, only that I am instructed that I am the Lord’s messenger; that He called me in my youth to be His messenger, to receive His word, and to give a clear and decided message in the name of the Lord Jesus.*FSG 130.8*

“Early in my youth I was asked several times, Are you a prophet? I have ever responded, I am the Lord’s messenger. I know that many have called me a prophet, but I have made no claim to this title. My Savior declared me to be His messenger....*FSG 131.1*

“Exhort from the Word. I will make My Word open to you. It shall not be as strange language. In the true eloquence of simplicity, with voice and pen, the messages that I give shall be heard from one who has never learned in the schools. My Spirit and My power shall be with you.*FSG 131.2*

“‘Be not afraid of man, for My shield shall protect you. It is not you that speaks: it is the Lord that gives the messages of warning and reproof. Never deviate from the truth under any circumstances. Give the light I shall give you. The messages for these last days shall be written in books, and shall stand immortalized, to testify against those who have once rejoiced in the light, but who have been led to give it up because of the seductive influences of evil.’*FSG 131.3*

“Why have I not claimed to be a prophet?—Because in these days many who boldly claim that they are prophets are a reproach to the

cause of Christ; and because my work includes much more than the word ‘prophet’ signifies....*FSG 131.4*

“These books, giving the instruction that the Lord has given me during the past sixty years, contain light from heaven, and will bear the test of investigation.*FSG 131.5*

“At the age of seventy-eight I am still toiling. We are all in the hands of the Lord. I trust in Him; for I know that He will never leave nor forsake those who put their trust in Him. I have committed myself to His keeping.”—*The Review and Herald, July 26, 1906*, pages 8, 9.*FSG 131.6*

It should be noted, however, that although Mrs. White did not call herself, or claim to be, a prophet, she did claim that she spoke by inspiration of God. Again and again she has stated that the messages she brought were given her by divine revelation. It is useful to notice her positive attitude toward the inspiration of the Bible messages. It was far more than a negative stand, that is, that we are to believe her writings because they are not against the Bible. If we were asked what her greatest work was, we should be inclined to reply that it was her effort to lead people to study and believe the Scriptures. She was constantly urging all to search the Scriptures and study them with prayer. She had a firm faith in Holy Writ.*FSG 131.7*

Adventists today and all through the years have been Fundamentalists. We accept the entire Bible and believe in creation, in the Flood and other Bible stories as they are written. That we have thus stood true to the Word of God is largely due to the messages from the Lord concerning these divine records. Mrs. White herself wrote quite fully on the subject of inspiration and the validity of the Bible. Her many messages on this topic came at a time when the whole trend in the religious world was toward skepticism or at least toward what was called broader views on the divine origin of the Holy Scriptures. Her messages were an appeal to remain loyal and true to the faith once delivered to the saints.*FSG 132.1*

Faith Based on Inspiration

"Faith cometh by hearing, and hearing by the word of God." (*Romans 10:17*.) All genuine faith in God always rests on a divine revelation. This is basic. No one has true faith unless it is built on inspiration. For this reason a definite understanding of what the Lord means by the terms He uses, such as "inspiration of God" (*2 Timothy 3:16*), is so vitally important that there can be no clear-cut acceptance of the voice of truth if we do not know the meaning of words employed. One root cause of the muddled thinking on religion today is the confused and confusing use of the same terms. New, strange meanings are given to words, so that those who speak them mean the exact opposite of what those words formerly stood for. Not many years ago a certain pagan ideology in Europe started a war and deceived many millions by confusing words, calling slavery liberty and liberty slavery. It is a tragic deception that one government uses the word *democracy* to denote free individual enterprise and another government employs exactly the same word to express a way of life so different and opposite that it would absolutely shut out all personal initiative. The Roman Church claims to be a chief defender of religious liberty, but this Roman Catholic freedom is only a freedom for an arrogant ecclesiastical tyranny in which the right of the individual to choose his faith and act according to his own conscience is strenuously denied.*FSG 132.2*

We have the same confusion of terms in the modern liberal use of the word inspiration. Certain religious leaders readily admit that the Bible is inspired, but so, say they, was Milton's "Paradise Lost"? or Longfellow's "A Psalm of Life" and thousands of other outstanding writings. They think of inspiration as the imagination or fervor of a poet or orator. In this sense we have heard men say that they thought the messages given by Mrs. White were inspired just as the writings of Bunyan or Wesley were inspired. Against this last assertion the Spirit of prophecy writings take strong stand, for it is far a field from the Bible doctrine of inspiration.*FSG 133.1*

Back in the eighties and early nineties, some among Adventists, influenced, we think, by the higher criticism then so popular, began to ask many questions about the inspiration and divine nature of the Bible messages. There was with a few at that time a skepticism in

our high schools of a kind and to a degree that we have seldom known since. Teachers and ministers joined us who had had their educational training in the schools of other churches. Adventists today are known as Christians who build their message wholly on the Bible and protest earnestly against any scholarship or ministry that dissects or casts doubt on Holy Writ, claiming that some parts are fact and some only fancy. There have been those who were extreme in their ideas of inspiration. The messages from God caution against these.*FSG 133.2*

Some other thoughts in the Bible on inspiration should be noted. God spoke to Moses direct and face to face. Moses saw the speaker. God spoke audibly to others, such as Samuel, but without any physical manifestation. (*1 Samuel 16:7, 12*.) A large share of the revelations which came to the prophets of old, however, were given to them in visions or dreams. It is sometimes hard to distinguish between vision and dream in the Bible. They are at times spoken of as though they were the same. “Nebuchadnezzar dreamed dreams,” but the same “secret was revealed to Daniel in a night vision.” (*Daniel 2:1, 19*) Many years later “Daniel had a dream and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters.” *Daniel 7:1*. He did not tell all the details he saw. The word sum in the text means leading thoughts or high points, as it is rendered in other translations. It should be added that visions seem to have one characteristic which dreams do not. In a vision a person is in a trance or in an ecstatic state. Paul declared that when he was in vision he did not know whether he was in the body or not. (*2 Corinthians 12:2, 3*.)*FSG 133.3*

Just how the faculties of the human mind are influenced or controlled by the Spirit of God when in vision is not revealed. We know but little about the origin of thought and cannot explain how the Lord gives visions or dreams. But this is clear: the person in vision sees the matters presented before him in the same manner that he would see them in actual life, perhaps even more clearly, and he hears the words spoken as distinctly as words would be heard in actual life.*FSG 134.1*

The Bible Doctrine on Inspiration

The Holy Scriptures nowhere claim to be verbally inspired—and surely the translations cannot pretend to that distinction of divine perfection. The term “plenary inspiration” too, is not found in the Bible. The word inspiration in the Bible means literally “God breathed.” The thought is from God direct and complete, but the words are from man. “The Spirit of the Lord spoke by me” (*2 Samuel 23:2*), that is, by the personality of David, not by another. “Holy men ... spoke as they were moved by the Holy Ghost” (*2 Peter 1:21*), that is, there is a union of the human and the divine; it is the Spirit of God that moves or inspires, but it is the men who speak.*FSG 134.2*

As Adventists have taught the doctrine of inspiration, we have stressed the following points:*FSG 135.1*

1. We cannot believe in the personality of God and not believe in the possibility of a divine revelation.*FSG 135.2*

2. We cannot believe in the moral government and personal purpose of God and not believe in the probability of a revelation.*FSG 135.3*

3. We cannot believe in the Fatherhood of God and not believe in the certainty of a revelation.*FSG 135.4*

4. We cannot sense the confusion and blindness of mankind and not sense the need of a revelation.*FSG 135.5*

5. Such a revelation must set forth in terms men can understand —*FSG 135.6*

a. The character and purpose of God as related to man.*FSG 135.7*

b. The duties we owe to God and each other. A clear standard of right and wrong.*FSG 135.8*

c. The truth concerning a life hereafter.*FSG 135.9*

d. A remedy for sin and the way to peace.*FSG 135.10*

The messenger of the Lord did more than state her confidence in the validity of the Bible she gave a clear presentation of the true principles of inspiration. It is the best we have seen on that subject, and our members and ministers do well to ponder her words. During the never-to-be-forgot ten Minneapolis General Conference session, in which clearer light on righteousness by faith brought such a marvelous revival to the remnant church, Mrs. White wrote as follows concerning the inspiration of the Scriptures:*FSG 135.11*

“This is a time when the question with all propriety may be asked, ‘When the Son of man cometh shall He find faith on the earth?’*FSG 136.1*

“Spiritual darkness has covered the earth and gross darkness the people. There are in many churches skepticism and infidelity in the interpretation of the Scriptures. Many, very many are questioning the verity and truth of the Scriptures. Human reasoning and the imaginings of the human heart are undermining the inspiration of the Word of God, and that which should be received as granted, is surrounded with a cloud of mysticism. Nothing stands out in clear and distinct lines, upon rock bottom. This is one of the marked signs of the last days.*FSG 136.2*

“This Holy Book has withstood the assaults of Satan, who has united with evil men to make everything of divine character shrouded in clouds and darkness. But the Lord has preserved this Holy Book by His own miraculous power in its present shape—a chart or guidebook to the human family to show them the way to heaven.*FSG 136.3*

“But the oracles of God have been so manifestly neglected that there are but few in our world, even of those who profess to explain it to others, who have the divine knowledge of the Scriptures. There are learned men who have a college education, but these shepherds do not feed the flock of God. They do not consider that the excellencies of the Scriptures will be continually unfolding their hidden treasures as precious jewels are discovered by digging for them.*FSG 136.4*

“There are men who strive to be original, who are wise above what is written, therefore their wisdom is foolishness. They discover

wonderful things in advance, ideas which reveal that they are far behind in the comprehension of the divine will and purposes of God. In seeking to make plain, or to unravel mysteries hid from ages from mortal man, they are like a man floundering about in the mud, unable to extricate himself, and yet telling others how to get out of the muddy sea they themselves are in. This is a fit representation of the men who set themselves to correct the errors of the Bible. No man can improve the Bible by suggesting what the Lord meant to say or ought to have said.*FSG 136.5*

“Some look to us gravely and say, ‘Don’t you think there might have been some mistake in the copyist or in the translators?’ This is all probable, and the mind that is so narrow that it will hesitate and stumble over this possibility or probability would be just as ready to stumble over the mysteries of the inspired Word, because their feeble minds cannot see through the purposes of God. Yes, they would just as easily stumble over plain facts tha7t the common mind will accept, and discern the Divine, and to which God’s utterance is plain and beautiful, full of marrow and fatness. All the mistakes will not cause trouble to one soul, or cause any feet to stumble, that would not manufacture difficulties from the plainest revealed truth.*FSG 136.6*

“God committed the preparation of His divinely inspired Word to finite man. This Word arranged into books, the Old and New Testaments, is the guide-book to the inhabitants of a fallen world; bequeathed to them, that by studying and obeying the directions, not one soul would lose its way to heaven.*FSG 137.1*

“Those who think to make the supposed difficulties of Scripture plain, in measuring by their finite rule that which is inspired and that which is not inspired, had better cover their faces, as Elijah when the still small voice spoke to him; for they are in the presence of God and holy angels, who for ages have communicated to men light and knowledge, telling them what to do, and what not to do, unfolding before them the scenes of thrilling interest, way mark by way mark in symbols and signs and illustrations.*FSG 137.2*

“And He has not, while presenting the perils clustering about the last days, qualified any finite man to unravel hidden mysteries, or

inspired one man or any class of men to pronounce judgment as to what is inspired or not. When men, in their finite judgment, find it necessary to go into an examination of Scriptures to define that which is inspired and that which is not, they have stepped before Jesus to show Him a better way than He has led us.*FSG 137.3*

"I take the Bible just as it is, as the inspired Word. I believe its utterances in an entire Bible....*FSG 137.4*

"Brethren, let not a mind or hand be engaged in criticizing the Bible. It is a work that Satan delights to have any of you do, but it is not a work the Lord has pointed out for you to do....*FSG 137.5*

"Brethren, cling to your Bible, as it reads, and stop your criticisms in regard to its validity, and obey the Word, and not one of you will be lost."—E. G. White, MS. 16, written at Minneapolis, Minn., 1888.*FSG 137.6*

In May that same year, 1888, while at Healdsburg, California, Mrs. White in preparing a preface to her outstanding book *The Great Controversy* had this to say about the Bible:*FSG 137.7*

"During the first twenty-five hundred years of human history, there was no written revelation. Those who had been taught of God, communicated their knowledge to others, and it was handed down from father to son, through successive generations. The preparation of the written word began in the time of Moses. Inspired revelations were then embodied in an inspired book. This work continued during the long period of sixteen hundred years—from Moses, the historian of creation and the law, to John, the recorder of the most sublime truths of the gospel.*FSG 138.1*

"The Bible points to God as its Author; yet it was written by human hands; and in the varied style of its different books it presents the characteristics of the several writers. The truths revealed are all 'given by inspiration of God' (*2 Timothy 3:16*); yet they are expressed in the words of men. The Infinite One by His Holy Spirit has shed light into the minds and hearts of His servants. He has given dreams and visions, symbols and figures; and those to whom the truth was thus revealed, have themselves embodied the thought in human language.*FSG 138.2*

“The ten commandments were spoken by God Himself, and were written by His own hand. They are of divine, and not of human composition. But the Bible, with its God-given truths expressed in the language of men, presents a union of the divine and the human Such a union existed in the nature of Christ, who was the Son of God and the Son of man. Thus it is true of the Bible, as it was of Christ, that ‘the Word was made flesh, and dwelt among us.’ *John 1:14*.*FSG 138.3*

“Written in different ages, by men who differed widely in rank and occupation, and in mental and spiritual endowments, the books of the Bible present a wide contrast in style, as well as a diversity in the nature of the subjects unfolded. Different forms of expression are employed by different writers; often the same truth is more strikingly presented by one than by another. And as several writers present a subject under varied aspects and relations, there may appear, to the superficial, careless, or prejudiced reader, to be discrepancy or contradiction, where the thoughtful, reverent student, with clearer insight, discerns the underlying harmony....*FSG 138.4*

“God has been pleased to communicate His truth to the world by human agencies, and He Himself, by His Holy Spirit, qualified men and enabled them to do this work. He guided the mind in the selection of what to speak and what to write. The treasure was entrusted to earthen vessels, yet it is, none the less, from Heaven. The testimony is conveyed through the imperfect expression of human language, yet it is the testimony of God; and the obedient, believing child of God beholds in it the glory of a divine power, full of grace and truth.*FSG 138.5*

“In His word, God has committed to men the knowledge necessary for salvation. The Holy Scriptures are to be accepted as an authoritative, infallible revelation of His will. They are the standard of character, the revealer of doctrines, and the test of experience.”—*The Great Controversy, Introduction, v-vii*.*FSG 139.1*

During the nearly two years that Mrs. White spent in Europe she had many revelations from the Lord. All her sermons and messages had to be translated. Europe is full of skepticism. Many objections

to the Bible unknown in America came to her there. Many queries, too, concerning her inspiration came up for discussion. While there in 1886, she wrote about the true understanding of inspiration both of the Bible and of her own messages. In an article entitled "Objections to the Bible" she states:*FSG 139.2*

"Human minds vary. The minds of different education and thought receive different impressions of the same words, and it is difficult for one mind to give to one of a different temperament, education, and habits of thought by language exactly the same idea as that which is clear and distinct in his own mind. Yet to honest men, right minded men, he can be so simple and plain as to convey his meaning for all practical purposes. If the man he communicates with is not honest and will not want to see and understand the truth, he will turn his words and language in everything to suit his own purposes. He will misconstrue his words, play upon his imagination, wrest them from their true meaning, and then entrench himself in unbelief, claiming that the sentiments are all wrong.*FSG 139.3*

"This is the way my writings are treated by those who wish to misunderstand and pervert them. They turn the truth of God into a lie. In the very same way that they treat the writings in my published articles and in my books, so do skeptics and infidels treat the Bible. They read it according to their desire to pervert, to misapply, to willfully wrest the utterances from their true meaning. They declare that the Bible can prove anything and everything, that every sect proves their doctrines right, and that the most diverse doctrines are proven from the Bible.*FSG 139.4*

"The writers of the Bible had to express their ideas in human language. It was written by human men. These men were inspired of the Holy Spirit. Because of the imperfections of human understanding of language, or the perversity of the human mind, ingenious in evading truth, many read and understand the Bible to please themselves. It is not that the difficulty is in the Bible. Opposing politicians argue points of law in the statute book, and take opposite views in their application and in these laws."—E. G. White, MS. 24, written in Europe in 1886.*FSG 140.1*

The servant of God taught that her messages were given by

revelation, but she never claimed verbal inspiration. In other words, her position was that the truth was from the Lord but was expressed in her human words and style. On June 14, 1906, she wrote a letter of reply to a brother who had taken an extreme view of this matter. He had written: “I was led to conclude and most firmly believe that EVERY word you ever spoke in public or private, that every letter you ever wrote under ANY and ALL circumstances was as inspired as the ten commandments.”*FSG 140.2*

In reply to this inquiry the Lord’s messenger replied:*FSG 140.3*

“My brother, you have studied my writings diligently, and you have never found that I have made any such claims. Neither will you find that the pioneers in our cause have made such claims.... The Bible points to God as its Author; yet it was written by human hands; and in the varied style of its different books it presents the characteristics of the several writers.”—*The Review and Herald, August 30, 1906*, page 8.*FSG 140.4*

Anyone who has looked up the many marginal notes in our King James Version and studied their history and the reason for having them in the Bible will know that it is not possible to believe that our English Bible is verbally inspired, and he will also know that though we have no verbally inspired Word of God we have a very exact and dependable record of what the Lord gave us as an inspired message. We have quoted so fully from these divine messages on this topic because we believe that “skepticism has been aroused in many minds by the theories presented as to the nature of inspiration.”—*Testimonies for the Church 5:709*. We are told that “none but those who have fortified the mind with the truths of the Bible will stand through the last great conflict.”—*The Great Controversy, 593*. The fact that the remnant church in the midst of an overwhelming flood of unbelief has clung to the Bible reveals as few things do the blessed fruitage of the Spirit of prophecy. There will be no chance or happenstance about our salvation. The conditions are clear. Only those who know and heed the voice of the true Shepherd will find their way through. The Bible and the Testimonies speak with the same voice. Read this from *Testimonies for the Church 5:661*:*FSG 140.5*

“In ancient times God spoke to men by the mouth of prophets and apostles. In these days He speaks to them by the Testimonies of His Spirit. There was never a time when God instructed His people more earnestly than He instructs them now concerning His will, and the course that He would have them pursue.”*FSG 141.1*

Chapter 11 — The Validity of the Visions

HONESTY CAN AFFORD TO be frank. It has nothing to hide nothing to avoid, and little to explain. Telling its story in a straightforward manner, it thrives on a matter-of-fact simplicity. This open, self-assured confidence in its own integrity is clearly seen in the story of the Spirit of prophecy writings. The first revelations agree with the last. The personal spirit and style remain. The choice of words or expressions may change slightly, but the truths taught are ever the same. There are no contradictions between the testimonies given at times and places far apart. The servant of the Lord never once retracted a single statement she had made of things shown her in vision. As stated elsewhere, Mrs. White never claimed verbal perfection for her writings, but she did hold that without exception all the truths or messages of her testimonies were given by divine inspiration. Adventists have no skeletons in the closet. Our teachings and books are open to all. We have no secret writings and no codes. We welcome the closest scrutiny of all our doctrines and work.*FSG 142.1*

The servant of the Lord had her first vision near the close of 1844. Beginning with 1845 she had many revelations in vision or dream. At first none of the things shown her were written. She told them in meetings, or privately to the individual concerned, as the Lord directed. She was only a girl of eighteen. But even at that early age she traveled from place to place to bear her testimony. On these journeys here and there in Maine her sister accompanied her.*FSG 142.2*

After the disappointment of 1844 many Adventists were discouraged, and some became confused and yielded to fanatical views. Mrs. White labored most earnestly to cheer and confirm the true believers in their faith and to warn against the extreme notions or errors of others. In these efforts she was greatly blessed of the Lord, but she also met determined opposition from radical zealots. She constantly taught that the ‘44 Miller movement was of God, and strengthened the faithful to feel assured that clearer light would be given as it was needed by the advent believers. Some, however, forgot her instruction or repeated her vision incorrectly, as we have heard reliable people from those early times tell. This led her to

write out her visions and early in 1846 have three of them printed, signed with her maiden name of Ellen G. Harmon. These three visions as then printed give us light as God had revealed it to her. They are the first Seventh-day Adventist literature ever printed. They were gotten out before we had any publishing house or even any churches. The author was young and inexperienced, without assistance in publishing such as she later had from her husband, son, secretaries, and other helpers. This document shows beyond a doubt that the messages from the servant of the Lord were not written by others but by herself as God revealed them by His Spirit. This particular writing, though repeated by her in later books, had been lost. While we knew of its earlier existence, we had never seen it until a well-preserved copy was found some ten years ago. It is quoted just as she had it printed:*FSG 143.1*

"To the Little Remnant Scattered Abroad*FSG 144.1*

"As God has shown me in holy vision the travels of the Advent people to the Holy City, and the rich reward to be given those who wait the return of their Lord from the wedding, it may be my duty to give you a short sketch of what God has revealed to me. The dear saints have got many trials to pass through. But our light afflictions, which are but for a moment, works for us a far more exceeding and eternal weight of glory—while we look not at the things which are seen, for the things which are seen are temporal, but the things which are not seen are eternal. I have tried to bring back a good report, and a few grapes from the heavenly Canaan, for which many would stone me, as the congregation bade stone Caleb and Joshua for their report, (*Numbers 14:10*.) But I declare to you, my brethren and sisters in the Lord, it is a goodly land, and we are well able to go up and possess it.*FSG 144.2*

"While praying at the family altar, the Holy Ghost fell on me, and I seemed to be rising higher and higher, far above the dark world. I turned to look for the Advent people in the world, but could not find them, when a voice said to me, 'Look again, and look a little higher.' At this I raised my eyes and saw a straight and narrow path, cast up high above the world. On this path the Advent people were traveling to the City, which was at the farther end of the path. They had a bright light set up behind them at the first end of the path, which an

angel told me was the Midnight Cry. This light shone all along the path and gave light for their feet so they might not stumble. And if they kept their eyes fixed on Jesus, who was just be fore them, leading them to the City, they were safe. But soon some grew weary, and they said the City was a great way off, and they expected to have entered it before. Then Jesus would encourage them by raising his glorious right arm, and from his arm came a glorious light which waved over the Advent band, and they shouted Hallelujah! Others rashly denied the light behind them, and said that it was not God that had led them out so far. The light behind them went out leaving their feet in perfect darkness, and they stumbled and got their eyes off the mark and lost sight of Jesus, and fell off the path down in the dark and wicked world below. It was just as impossible for them to get on the path again and go to the City, as all the wicked world which God had rejected. They fell all the way along the path one after another, until we heard the voice of God like many waters, which gave us the day and hour of Jesus' coming. The living saints, 144,000 in number, knew and understood the voice, while the wicked thought it was thunder and an earthquake. When God spoke the time, he poured on us the Holy Ghost, and our faces began to light up and shine with the glory of God as Moses did when he came down from Mount Sinai, (*Exodus 34:30-34*.)*FSG 144.3*

"By this time the 144,000 were all sealed and perfectly united. On their foreheads was written, God, New Jerusalem, and a glorious Star containing Jesus' new name. At our happy, holy state the wicked were enraged, and would rush violently up to lay hands on us to thrust us in prison, when we would stretch forth the hand in the name of the Lord, and the wicked would fall helpless to the ground. Then it was that the synagogue of Satan knew that God had loved us who could wash one another's feet, and salute the holy brethren with a holy kiss, and they worshipped at our feet. Soon our eyes were drawn to the East, for a small black cloud had appeared about half as large as a man's hand, which we all knew was the Sign of the Son of Man. We all in solemn silence gazed on the cloud as it drew nearer, lighter, and brighter, glorious, and still more glorious, till it was a great white cloud. The bottom appeared like fire, a rainbow was over it, around the cloud were ten thousand angels singing a most lovely song. And on it sat the Son of Man, on

his head were crowns, his hair was white and curly and lay on his shoulders. His feet had the appearance of fire, in his right hand was a sharp sickle, in his left a silver trumpet. His eyes were as a flame of fire, which searched his children through and through. Then all faces gathered paleness, and those that God had rejected gathered blackness. Then we all cried out, who shall be able to stand? Is my robe spotless? Then the angels ceased to sing, and there was some time of awful silence, when Jesus spoke. Those who have clean hands and a pure heart shall be able to stand, my grace is sufficient for you. At this, our faces lighted up, and joy filled every heart. And the angels struck a note higher and sung again while the cloud drew still nearer the earth. Then Jesus' silver trumpet sounded, as he descended on the cloud, wrapped in flames of fire. He gazed on the graves of the sleeping saints, then raised his eyes and hands to heaven and cried out, Awake! Awake! Awake! ye that sleep in the dust, and arise. Then there was a mighty earthquake. The graves opened, and the dead came up clothed with immortality. The 144,000 shouted, Hallelujah! as they recognized their friends who had been torn from them by death, and in the same moment we were changed and caught up together with them to meet the Lord in the air. We all entered the cloud together, and were seven days ascending to the sea of glass, when Jesus brought along the crowns and with his own right hand placed them on our heads. He gave us harps of gold and palms of victory. Here on the sea of glass the 144,000 stood in a perfect square. Some of them had very bright crowns, others not so bright. Some crowns appeared heavy with stars, while others had but few. All were perfectly satisfied with their crowns. And they were all clothed with a glorious white mantle from their shoulders to their feet. Angels were all about us as we marched over the sea of glass to the gate of the City. Jesus raised His mighty glorious arm, laid hold of the gate and swung it back on its golden hinges, and said to us, You have washed your robes in my blood, stood stiffly for my truth, enter in. We all marched in and felt we had a perfect right in the City. Here we saw the tree of life, and the throne of God. Out of the throne came a pure river of water, and on either side of the river was the tree of life. On one side of the river was a trunk of a tree and a trunk on the other side of the river, both of pure transparent gold.*FSG 145.1*

"At first I thought I saw two trees. I looked again and saw they were

united at the top in one tree. So it was the tree of life, on either side of the river of life; its branches bowed to the place where we stood; and the fruit was glorious, which looked like gold mixed with silver. We all went under the tree, and sat down to look at the glory of the place, when brothers Fitch and Stockman, who had preached the gospel of the kingdom, and whom God had laid in the grave to save them, came up to us and asked us what we had passed through while they were sleeping. We tried to call up our greatest trials, but they looked so small compared with the far more exceeding and eternal weight of glory that surrounded us, that we could not speak them out, and we all cried out Hallelujah, heaven is cheap enough, and we touched our glorious harps and made heaven's arches ring. And as we were gazing at the glories of the place our eyes were attracted upwards to something that had the appearance of silver. I asked Jesus to let me see what was within there. In a moment we were winging our way upward, and entering in; here we saw good old father Abraham, Isaac, Jacob, Noah, Daniel, and many like them. And I saw a veil with a heavy fringe of silver and gold, as a border on the bottom; it was very beautiful. I asked Jesus what was within the veil. He raised it with his own right arm, and bade me take heed. I saw there a glorious ark, overlaid with pure gold, and it had a glorious border, resembling Jesus' crowns; on it were two bright angels—their wings were spread over the ark as they sat on each end, with their faces turned towards each other and looking downward. In the ark, beneath where the angels wings were spread, was a golden pot of Manna, of a yellowish cast; and I saw a rod, which Jesus said was Aaron's; I saw it bud, blossom and bear fruit. And I saw two long golden rods, on which hung silver wires, and on the wires most glorious grapes; one cluster was more than a man here could carry. And I saw Jesus step up and take of the manna, almonds, grapes and pomegranates, and bear them down to the city, and place them on the supper table. I stepped up to see how much was taken away, and there was just as much left; and we shouted Hallelujah—Amen. We all descended from this place down into the city, and with Jesus at our head we all descended from the city down to this earth, on a great and mighty mountain, which could not bear Jesus up, and it parted asunder, and there was a mighty plain. Then we looked up and saw the great city, with twelve foundations, twelve gates, three on each side, and an angel at each gate, and all cried out, 'the city, the great city, it's coming, it's

coming down from God, out of heaven;' and it came and settled on the place where we stood. Then we began to look at the glorious things outside of the city. There I saw most glorious houses, that had the appearance of silver, supported by four pillars, set with pearls, most glorious to behold, which were to be inhabited by the saints; in them was a golden shelf; I saw many of the saints go into the houses, take off their glittering crowns and lay them on the shelf, then go out into the field by the houses to do something with the earth; not as we have to do with the earth here; no, no. A glorious light shone all about their heads, and they were continually shouting and offering praises to God.*FSG 146.1*

"And I saw another field full of all kind of flowers, and as I plucked them, I cried out, well they will never fade. Next I saw a field of tall grass, most glorious to behold; it was living green, and had a reflection of silver and gold, as it waived proudly to the glory of King Jesus. Then we entered a field full of all kinds of beasts the lion, the lamb, the leopard and the wolf, altogether in perfect union; we passed through the midst of them, and they followed on peaceably after. Then we entered a wood, not like the dark woods we have here, no, no; but light, and all over glorious; the branches of the trees waved to and fro, and we all cried out, 'we will dwell safely in the wilderness and sleep in this woods.' We passed through the wood, for we were on our way to Mount Zion. As we were traveling along, we met a company who were also gazing at the glories of the place. I noticed red as a border on their garments; their crowns were brilliant; their robes were pure white. As we greeted them, I asked Jesus who they were? He said they were martyrs that had been slain for him. With them was an innumerable company of little ones; they had a hem of red on their garments also. Mount Zion was just before us, and on the Mount sat a glorious temple, and about it were seven other mountains, on which grew roses and lilies, and I saw the little ones climb, or if they chose, use their little wings and fly to the top of the mountains, and pluck the never fading flowers. There were all kinds of trees around the temple to beautify the place; the box, the pine, the fir, the oil, the myrtle, the pomegranate, and the fig tree bowed down with the weight of its timely figs, that made the place look all over glorious. And as we were about to enter the holy temple, Jesus raised His lovely voice and said, only the 144,000 enter this place, and we shouted

Hallelujah.*FSG 147.1*

“Well, bless the Lord, dear brethren and sisters, it is an extra meeting for those who have the seal of the living God. This temple was supported by seven pillars, all of transparent gold, set with pearls most glorious. The glorious things I saw there, I cannot begin to describe. O, that I could talk in the language of Canaan, then could I tell a little of the glory of the upper world; but, if faithful, you soon will know all about it. I saw there the tables of stone in which the names of the 144, 000, were engraved in letters of gold; after we had beheld the glory of the temple, we went out. Then Jesus left us, and went to the city; soon, we heard his lovely voice again, saying, ‘Come my people, you have come out of great tribulation, and done my will; suffered for me; come in to supper, for I will gird myself, and serve you.’ We shouted Hallelujah, glory; and entered into the city; and I saw a table of pure silver, it was many miles in length, yet our eyes could extend over it. And I saw the fruit of the tree of life, the manna, almonds, figs, pomegranates, grapes, and many other kinds of fruit. We all reclined at the table. I asked Jesus to let me cat of the fruit. He said, not now. Those who cat of the fruit of this land, go back to earth no more. But in a little while, if faithful, you shall both eat of the fruit of the tree of life, and drink of the water of the fountain; and he said, you must go back to the earth again, and relate to others, what I have revealed to you. Then an angel bore me gently down to this dark world. Sometimes I think I cannot stay here any longer, all things of earth look so dreary—I feel very lonely here, for I have seen a better land. O, that I had wings like a dove, then would I fly away, and be at rest.*FSG 148.1*

“In February, 1845 I had a vision of events commencing with the Midnight Cry. I saw a throne and on it sat the Father and the Son. I gazed on Jesus’ countenance and admired his lovely person. The Father’s person I could not behold, for a cloud of glorious light covered him. I asked Jesus if his Father had a form like himself. He said he had, but I could not behold it, for said he if you should once behold the glory of his person you would cease to exist. Before the throne I saw the Advent people, the church, and the world. I saw a company, bowed down before the throne, deeply interested, while the most of them stood up disinterested and careless. Those who were bowed before the throne would offer up their prayers and look

to Jesus; then he would look to his Father, and appeared to be pleading with Him. A light would come from the Father to the Son, and from the son to the praying company. Then I saw an exceeding bright light come from the Father to the Son, and from the Son it waved over the people before the throne. But few would receive this great light; many came out from under it and immediately resisted it; others were careless and did not cherish the light, and it moved off from them; some cherished it, and went and bowed down with the little praying company. This company all received the light, and rejoiced in it, as their countenances shone with its glory. And I saw the Father rise from the throne, and in flaming Chariot go into the Holy of Holies, within the veil, and did sit. There I saw thrones that I had never seen before. Then Jesus rose up from the throne, and the most of those who were bowed down arose with Him; and I did not see one ray of light pass from Jesus to the careless multitude after he arose, arid they were left in perfect darkness. Those who rose up when Jesus did, kept their eyes fixed on Him as He left the throne and led them out a little way. Then He raised His right arm and we heard his lovely voice saying, 'Wait here—I am going to my Father to receive the Kingdom; keep your garments spotless, and in a little while I will return from the wedding and receive you to myself.' And I saw a cloudy chariot, with wheels like flaming fire, and Angels were all around it as it came where Jesus was. He stepped into the chariot and was borne to the Holiest where the Father sat. There I beheld Jesus, as He was standing before the Father, a great High priest. On the hem of His garment was a bell and pomegranate. Then Jesus showed me the difference between faith and feeling. And I saw those who rose up with Jesus send up their faith to Him in the holiest, and pray—my Father give us thy Spirit. Then Jesus would breathe upon them the Holy Ghost. In the breath was light, power, and much love, joy and peace. Then I turned to look at the company who were still bowed before the throne; they did not know that Jesus had left it. Satan appeared to be by the throne, trying to carry on the work of God; I saw them look up to the throne and pray, my Father give us thy Spirit; then Satan would breathe upon them an unholy influence; in it there was light and much power, but no sweet love, joy and peace. Satan's object was to keep them deceived, and to draw back and deceive God's children. I saw one after another leave the company who were praying to Jesus in the Holiest, and go and join those before the

throne, and they at once received the unholy influence of Satan.*FSG 149.1*

“About four months since I had a vision of events all in the future. I saw the time of trouble, such as never was. Jesus told me it was the time of Jacob’s trouble, and that we should be delivered out of it by the voice of God. Then I saw the four angels cease to hold the four winds. And I saw famine, pestilence and sword—nation rose against nation, and the whole world was in confusion. Then we cried to God day and night for deliverance, until we began to hear the bells on Jesus’ garment. And I saw Jesus rise up in the Holiest, and as he came out we heard the tinkling of the bells and knew that our High Priest was coming out. Then we heard the voice of God which shook the heavens and the earth, and gave the 144,000 the day and hour of Jesus’ coming. Then the saints were free, united, and full of the glory of God, for he has turned their captivity. And I saw a flaming cloud come where Jesus stood. Then Jesus laid off his priestly garment and put on his Kingly robe, and took his place on the cloud which carried him to the East, where it first appeared to the saints on earth—a small black cloud which was the sign of the Son of Man. While the cloud was passing from the Holiest to the East, which took a number of days, the synagogue of Satan worshipped at the saint’s feet.*FSG 150.1*

“Ellen G. Harmon.*FSG 150.2*

“Portland, April 6, 1846.”—*To the Little Remnant Scattered Abroad, April 6, 1846FSG 150.3*

Everyone who reads these earliest visions as gotten out by Mrs. White alone on her own responsibility will see that the style, spirit, and teachings of these first revelations are the same as we find in her later books or articles. Some of those first visions and personal testimonies were purely individual and local in their application, and were not reprinted for general circulation. In a second volume of Testimony for the Church, numbers one to ten, published in 1864, the author herself says:*FSG 151.1*

“The first edition of most of these pamphlets being exhausted, and there being an increasing demand for them, it has been thought best to re-print them as given in the following pages, omitting local

and personal matters, and giving those portions only which are of practical interest and importance."*FSG 151.2*

But though she omitted a few things of local need, Mrs. White never retracted a single statement of the testimonies or other writings printed. Hence, the validity of her messages is above question.*FSG 151.3*

Chapter 12 — The Excellence of the Pioneer Spirit

THERE WAS A STURDINESS of will and work with Adventists in earlier days that we do well to recognize. It was not only a firm faith in definite dates and doctrines; it was practical determined purpose. A favorite topic back there in the young people's meetings was the value of self-reliance. In canvassers' institutes it was perseverance, in preachers' meetings courage to defend the truth. It became common to measure a minister by the number of months he could stay in the field away from home. One who ran back to his family often was thought of as weak. The story of John Mark (*Acts 13:13*) was often told. Ministers who sacrificed and made long trips usually on foot or by horse, enduring cold, discomfort, and even real hardships were greatly admired. The story later told in this chapter caused no surprise anywhere, though all knew of the Johnstown flood, May 31, 1889, in which 2,000 to 3,000 died, about 125 miles from Williamsport.*FSG 152.1*

This article in the *Review* was read and discussed and used as an example to follow, but never thought of as something out of the ordinary. However, with this solidity of life and labor was a fervor and passion for the lost that brought marvelous results. The year after the Minneapolis conference in 1888 witnessed the most extensive spiritual awakening this church has ever seen. Mrs. White and several others traveled almost continually and held large revival efforts. The story of the journey and the trials of one of her trips is told in the following:*FSG 152.2*

"Long before the camp meeting at Williamsport, I had promised the brethren of Pennsylvania that if the Lord would give me strength, I would attend their camp-meeting of this season....*FSG 153.1*

"The Williamsport meeting was to take place almost immediately after the Kansas camp-meeting, where I had been laboring for three weeks. I needed rest as I returned to Battle Creek, but this was not for me then; for fresh burdens of a difficult nature were laid upon me.*FSG 153.2*

"Thursday night, May 30, we left Battle Creek on our way to Williamsport. Our train was an hour and a half behind time. On

account of continuous rains, the cars were obliged to move slowly, and in the morning we found that we were three hours behind time, and could not make connections with the train for Elmira, New York. We were detained at Buffalo five hours, and when we reached Elmira, we were informed that it was impossible to go on toward Williamsport, because bridges had been swept away, and the roads had been made impassable by washouts. We were advised to remain at Elmira, where we could obtain better accommodations than farther on in our journey. We stepped from the cars, thinking to remain there. My secretary and myself were alone, but upon a few moments' consideration, we again boarded the train; for we determined to go as far as possible toward our destination, hoping that reports were exaggerated as to the condition of the road. We met Brother Taft and family on their way to the meeting. About a mile and a half before reaching Canton, the train was stopped by a serious washout. We were switched off on a side track, where we remained all day Sabbath, although we had expected to reach Williamsport on Friday, at 5 PM*FSG 153.3*

"I could not remain in the sleeper except at the risk of my life; for the air was very oppressive, and the window could not be opened on account of the rain. We were made comfortable, however, in the passenger car. The passengers on the sleeper employed the time in card-playing and smoking; but, providentially, we were left to enjoy the peace of the Sabbath day, as no others were in the car except those who observed God's commandments. Although we were anxious, we were enabled to stay our minds upon the Lord....*FSG 153.4*

"While we waited at this place, the construction train passed us, and twenty men were soon busily employed in repairing the track that had been swept away by the rising of the creek. At evening we were informed that the road was temporarily repaired, and that we could go to Canton. We moved very slowly over the newly-made road, but found that it was impossible to proceed farther than Canton by rail, as the deluge had swept everything before it.*FSG 154.1*

"We could send no information to our friends as to our whereabouts or condition; for communication was cut off in all directions. We

knew that they would be anxious concerning us, and sent a dispatch from Buffalo to Williamsport to the effect that we would reach that place about midnight, but we had no certainty that it would reach its destination. We made an effort to get a telegram to Williamsport by way of New York, but learned that the wires were down, and no connection could be made.*FSG 154.2*

"Sixteen miles from Canton, ten lives were lost, and between Canton and Williamsport eighteen bridges had been carried away. Many houses and two large mills had been swept down the valley in the devastating flood. We could see the workmen engaged in repairing the road at Canton. An embankment had been washed away, and from many feet deep a trellis work had been raised to support the train across the gulch; but we were told that it would be many weeks before the road could be repaired to Williamsport. A bridge over the river at Canton, connecting one part of the town with the other, had been swept away, and what had been before a harmless looking creek was then a mad torrent. A man, seeing that a barn near the bank of this stream was doomed to destruction, ventured into it again and again to save the property from ruin; and although warned of his danger, he entered it once too often. The flood swept the barn away, and the man was drowned. His lifeless body was recovered from the wreck five hours afterward. While we were viewing the scene of the wreck, he was lying in his coffin. Our hearts were made sad by the thought of the insecurity of human life.*FSG 154.3*

"Those who claimed to be judges, declared that it would be weeks before the railroad would be sufficiently repaired for the running of trains upon it. All the passengers for Williamsport, except our party, decided to go back to Elmira. But we were determined to take no backward steps until we felt assured that it was all we could do. We learned afterward that the road between Canton and Elmira had become impassable. The passengers who thought to return to Elmira were obliged to remain on the track until Monday.*FSG 154.4*

"We secured rooms at the hotel in Canton, and felt that we had much for which to be thankful; for our lives had been preserved through many perils. After the Sabbath, we tried to make arrangements to go by team to Williamsport, and the landlord

agreed to take us on Monday, providing he found the roads passable. It was about forty miles from Canton to Williamsport. Sunday morning he told us he had decided that it would be folly to attempt the journey until the roads were reconstructed. It was reported that in many places the road was so washed out that only deep gullies were left, and in other places it was filled up with the debris of the flood. All the bridges, both small and great, were gone. Brother Rockwell, of Roaring Branch, having learned of our situation, came with teams to take us to his home, ten miles from Canton. At Roaring Branch there is a church of our people, and as the brethren and sisters had been kept from going to the meeting at Williamsport because of the flood, they desired that I should speak to them on Tuesday night. We were especially glad to meet those of like precious faith under these circumstances.*FSG 155.1*

"The roads were not as bad as we had anticipated, although the marks of destruction were seen on every side. At Ralston two large mills had been carried away, with other buildings, and many lives were lost. The rails of the track were twisted out of shape in a singular manner.*FSG 155.2*

"We met a young man who was journeying to Williamsport on foot, and he told us that he thought if we should take the mountain road we could get through. The valley road, he said, was wholly impassable. This seemed like a daring enterprise, but we decided to undertake it, and on Tuesday morning, with a good team, carriage, and two men, we started on our way. Along the way men were diligently at work repairing the breaches, and erecting bridges. The road was in a bad condition, but not impassable, and we decided to go as far as possible. When we should come to an insurmountable obstacle, we would return to Roaring Branch, but not before. We have passed over more perilous roads in Colorado, but never over a worse road than that from Canton to Williamsport. My heart was drawn out in prayer to God that His angels might go before us, and that His protecting care might be over us.*FSG 155.3*

"We were obliged to cross streams where bridges had been swept away, and to go through many difficult places; but my secretary and myself always found a way of passage by using a plank, and the men managed the horses skillfully as we came down the steep

embankments in the mountain road. We found it was even as the keeper of the hotel had said,—in many places where once had been a good road there were only gullies, while in other places the road was filled up with rocks, not equally distributed, but in great heaps, as though they had been dumped in wagon loads along the way. We were obliged to walk miles on this journey, and it seemed marvelous that I could endure to travel as I did. Both of my ankles were broken years ago, and ever since they have been weak. Before leaving Battle Creek for Kansas, I sprained one of my ankles, and was confined to crutches for some time; but in this emergency I felt no weakness or inconvenience, and traveled safely over the rough, sliding rocks.*FSG 156.1*

“At one place in the road our passage was barred by a large fallen tree, and in attempting to drive over it, we broke the double-tree of our carriage; but as we had brought tools and straps for such emergencies, we supplied its place with a limb of a tree, and drove on. Another large tree, partially fallen, filled our road with overhanging branches, and we had to stop to cut them away. The third fallen tree could neither be surmounted nor cut away, and we were obliged to make a road around it. With skillful driving, we made our way through the woods.*FSG 156.2*

“When we were miles away from any dwelling-place, it began to rain. The thunder rolled, and the lightning flashed; but for seventeen miles we had to pass on without catching even a glimpse of a habitable place. We had serious fears that we should have to remain in the woods all night, as it would be dangerous to drive on in the darkness. But just at twilight we came in sight of the little village Trout Run, in a basin-like valley. We were sad to see that it was filled with ruin and desolation. We found shelter in a hotel kept by a German, who informed us that he could give us rooms and bed, but little provision, as he could not obtain supplies. This, however, did not trouble us, as we had food enough. Nothing in the way of fire-wood could be found that was not soaked with rain, but a fire was kindled with some cigar boxes. We could not get sufficient heat to dry our damp clothing. Although we were uncomfortable, our hearts were filled with gratitude that no harm had befallen either ourselves or our horses.*FSG 156.3*

“At Trout Run we were told that it would not be possible to go any farther. We could obtain a small boat with which to cross the stream; but there was no provision for getting the horses over. We proposed that a raft be made on which to transport our carriage.*FSG 157.1*

“While preparations for crossing were in progress, we went out to look upon the desolated village. Those who have never witnessed such a scene, can hardly appreciate the effect of the flood and the rain. The storm had made terrible work. Fence-boards, logs, old cupboards, rubbish and debris of all kinds, had been swept into the valley by the flood. Bridges had been carried away, roads had been washed out, rails had been torn up and twisted and piled in grotesque heaps. One residence was pointed out to me as once the most beautiful place in the village; but the rich, well-cultivated acres were buried under uprooted and broken trees, and the grain-field on which I stood, was covered with about three feet of sand. The devastation witnessed in this place is beyond my power to describe.*FSG 157.2*

“At the end of three hours the raft was completed, and a boat was provided. A rope was attached to the raft on which the carriage was placed, and it was towed over by the men, who had rowed to the other side of the stream. As the first horse swam across, I was filled with anxiety; for at times the waves covered him. When he came to the bank, he struggled so that he freed himself from the rope that guided him, and as the bank was very steep, and even shelved over, because it was washed out below by the force of the waves, it seemed very difficult to get a footing. After several ineffectual attempts, he succeeded in making the ascent of the bank. The other horse was larger and less nervous, and as an experienced horseman swam him across, he had less difficulty in gaining the bank. When the noble animal emerged from the river, I found myself praising God aloud, and weeping like a child. We were rowed across in a boat, and were soon seated in our conveyance, and again on our journey toward Williamsport.*FSG 157.3*

“The marks of devastation and destruction apparent on every hand forcibly called to mind scenes in connection with the second coming of Christ. How rapidly the signs of His coming are fulfilling before

our eyes, and yet how few will be warned of the fast-hastening destruction! How few will humble their souls, repent of their sins, have faith in Christ, and be saved in the everlasting kingdom!*FSG 157.4*

“As I looked on every side, and saw the evidences of fulfilling prophecies, I felt more determined than ever to watch and pray, and to listen more carefully for the voice of Christ, our leader. I felt determined to understand more perfectly divine truth, to go forward and onward, catching every ray of God’s increasing light, that I might reprove, encourage, inspire, to faith and hope and love, and be a light to all for whom I labor with voice and pen....*FSG 158.1*

“We arrived at Williamsport at three o’clock Wednesday afternoon. The experience and anxiety through which I passed on this journey, greatly exhausted me in mind and body; but we were grateful that we had suffered no serious trouble, and that the Lord had preserved us from the perils in the land, and prospered us on our way.”—*The Review and Herald, July 30, 1889*, pages 481, 482.*FSG 158.2*

“As we rode through the outskirts of the city of Williamsport, we found evidences that the flood had preceded us in its work of devastation. One field of thirty acres was covered with rich tapestry, with carpets of all colors and qualities, which had been spread out to dry in the sunshine. Lines hanging full of all kinds of dry goods, were stretched in the yards. In front of churches were sofas, chairs, and other articles of furniture that had been damaged by the water. All along the streets, sidewalks had been washed away, save where the precaution had been taken to tie them to the houses. Front steps were gone, and boxes, logs, and rubbish of all kinds, were heaped up in the gardens and yards. The stores throughout the city seemed to have suffered great loss because of the deluge, and boxes of coffee, beans, peanuts, candies, crackers, apothecary goods, and the contents of jewelers’ shops were piled up on the streets, waiting for removal. The perishable goods were already in a state of fermentation, and seemed likely to breathe pestilence by their decay.*FSG 158.3*

“We were told that the camp-ground had been flooded, and that the

tents had been taken down. When we arrived at the place, we found that a number of tents were pitched on a rise of ground beyond the original camp-ground, and that the campers were all safe. We were glad indeed to meet our friends, and they received us with joy....*FSG 158.4*

“The Lord had a work for me to do at Williamsport. I had much freedom in speaking to the brethren and sisters there assembled....*FSG 158.5*

“The message was eagerly welcomed; and although I had to speak words of reproof and warning, as well as words of encouragement, all were heartily received by my hearers....*FSG 158.6*

“Our meetings were well attended, and in the early morning meeting, so many were desirous of bearing testimony, that it was difficult to close the meeting at the appointed time. Since coming from California to labor on this side of the Rocky Mountains, I have realized as never before the love of my Savior. The good hand of God has sustained me in bearing a decided testimony to the churches. The Lord has worked for His people, and they have received the light with joy as meat in due season....*FSG 159.1*

“I have been shown that there must be a great awakening among the people of God.” “The doctrine of justification by faith has been lost sight of by many who have professed to believe the third angel’s message. The Holiness people have gone to great extremes on this point. With great zeal they have taught, ‘Only believe in Christ, and be saved; but away with the law of God.’ This is not the teaching of the word of God. There is no foundation for such a faith. This is not the precious gem of truth that God has given to His people for this time.”*FSG 159.2*

“The terrible destruction of life and property at Johnstown and Williamsport, the terrible calamities by land and sea, by flood and fire, cyclone and accident, call for most serious reflection. In the calamity at Johnstown, thousands perished without warning.”—*The Review and Herald, August 13, 1889*, pages 513-514.*FSG 159.3*

A Rebirth of the Pioneer Spirit

This account makes plain the courage and perseverance of the early self-sacrificing pioneers in the advent movement. Other statements from the Testimonies emphasize the urgent need of a revival of the same spirit for our future work.*FSG 159.4*

"For years the pioneers of our work struggled against poverty and manifold hardships, in order to place the cause of present truth on vantage ground."—*Life Sketches of Ellen G. White, 423*. "The burden bearers among us are falling in death. With the deepest concern the question may be asked, Who will fill their places? Never before ... were there results so mighty depending upon a generation as upon those now coming upon the stage of action. The youth must soon bear the burdens that older workers are now carrying."—*Counsels to Parents, Teachers, and Students, 536, 537*.*FSG 159.5*

Some ask, How may that sturdy mission morale, called the spirit of the pioneers, be recreated and preserved in our midst today? The answer is plain: If Adventist workers will follow those principles of hardship and self-denial taught by the Spirit of prophecy messages, that same example of the pioneers will be seen in our churches in America as it is now being experienced by thousands of humble believers overseas. That is the call of the Lord to us now.*FSG 160.1*

Chapter 13 — Labors and Fruitage in Europe

MRS. E. G. WHITE, WITH HER son, W. C. White, and others spent two years—from August, 1885, to the summer of 1887—in Europe. This visit will never be forgotten. The spiritual influence and godly instruction of Mrs. White won the people in every land. A large number of her many addresses in Europe were printed, and they are among the helpful contributions from her pen. To many it was an object lesson of untold value to see the deep insight Mrs. White had into European needs, conditions, and racial mentalities, together with her rare tact, firmness, and wisdom in helping all. There was danger of formalism and of a hard, condemnatory spirit in our work in certain sections of Europe. In meeting this, Mrs. White's work was most helpful. All her instruction led to love, unity, faith in the message, and a deeper zeal for souls.*FSG 161.1*

The advent movement in Europe would never have been the same if it had not been for her visit. For many, many years our members and their children in England, Switzerland, Norway, Denmark, and Sweden never tired of telling about Mrs. White. And when now and then in later years a few disloyal ones ridiculed and belittled the gift of prophecy and the servant of God, our people said: "We know better. We heard her speak. We have seen her humble, godly, inspiring life. We have her books, and they agree with the Bible and deepen our love for Jesus."*FSG 161.2*

When I first went to Europe, in 1903, nearly all our people still remembered the visit of Mrs. White, and they loved to tell of her meetings and experiences, as they felt greatly helped by her stay. Some of them related things that I had not previously heard. Mrs. White attended the first camp meeting in Norway at a place called Moss in 1887. There she met O. A. Olsen, who was one of the great spiritual leaders in this movement. She told Elder Olsen that the Lord had revealed to her that he would be chosen General Conference president at the next session which was to be held in Minneapolis in 1888. He seemed greatly troubled by this message, and told her that he certainly hoped that would not be the case. Later he and few close friends made this a special matter of prayer, and nothing was said by Mrs. White or anyone else as far as is known until the nominating committee brought in its report at the

General Conference. To Elder Olsen himself, however, and to his close friends to whom he confided this, it was a unique experience. They all knew that Mrs. White did not take part in elections, and they waited to see whether the prediction would come true.*FSG 162.1*

Over in Scandinavia at that time we had a lady member who was well educated and prominent in our church. She was engaged to marry a certain young man, an Adventist, but was told in confidence by Mrs. White that the Lord had shown her that this man not only was unworthy of her affection but would bring on trouble. She believed this message and followed the counsel given, and later developments revealed to all how true it was.*FSG 162.2*

It was some of these little personal touches which nearly all have now forgotten that helped to confirm our people in Europe in their faith that Mrs. White was indeed guided by the Spirit of God*FSG 162.3*

During her visit to Europe, Mrs. White first stopped in England, spending several weeks in that country. The first month after she arrived was spent in visiting London, Grimsby, Southampton, Ulceby, and Riseley, where S. H. Lane and J. H. Durland held tent meetings. Besides helping our few Sabbath keepers, she gave five addresses in public halls. Concerning her impression of her travels, she wrote:*FSG 163.1*

“My feelings cannot be described as I look upon these large cities where nothing is being done by the living preacher. I inquire, Why does the work advance so slowly? It is for want of workers and for want of means.”—*The Review and Herald, October 13, 1885*, page 625.*FSG 163.2*

From England Mrs. White went on to Switzerland. Here she assisted in a general European council which continued till September 28. This council was attended by laborers from England, Ireland, Wales, Norway, Sweden, Denmark, Germany, France, Italy, and Rumania. Of her labors there she says:*FSG 163.3*

“I felt urged by the Spirit of God throughout the meetings to impress upon all the importance of cultivating love and unity.... I tried to

present the danger of building up separate interests between nationalities."—*Historical Sketches of the Foreign Missions of the Seventh-day Adventists, 173*.*FSG 163.4*

In Europe the genuineness of the spiritual gift of Mrs. White was put to an entirely new test—a test that was watched by some with the keenest interest. In America God had shown her the lives of many and revealed to her what human wisdom alone could never know. But these people, though often unknown, were of her own country and language. It was sometimes said that the things she told had been reported to her by others. In Europe, all this was changed. She was in strange lands, and among people whose mentality, customs, and language she did not understand. But in those countries, too, God told her hidden things concerning Adventists in lands she had never even seen. And the things He revealed to her were of the character and lives of people which others could not possibly have reported to her. Yet, in regard to persons in those countries, she had as clear light as she had had in the testimony she bore in America. The revelations she received were just as definite and true. The testimonies contained both stern reproof and inspiring encouragement; but every word was true, timely, and helpful.*FSG 163.5*

Concerning this evidence of the divine gift, one of her translators while in Europe, D. T. Bourdeau, an experienced, thoughtful man, wrote:*FSG 164.1*

"The labors of Sister White and her son, Elder W. C. White, were highly appreciated at this general gathering. Never was the gift of prophecy more needed, and its service more timely, than on this occasion. Errors and difficulties that had baffled human wisdom and effort were pointed out, corrected, and removed, with that tenderness, plainness, faithfulness, and impartiality which have characterized this gift during the entire period of its manifestation among us, now about forty years....*FSG 164.2*

"How interesting and wonderful it was to hear Sister White correctly delineate the peculiarities of different fields she had seen only as the Lord has shown them to her, and show how they should be met; to hear her describe case after case of persons she had never seen

with her natural vision, and either point out their errors or show important relations they sustained to the cause, and how they should connect with it to better serve its interests!*FSG 164.3*

“As I had a fair chance to test the matter, having been on the ground, and knowing that no one had informed Sister White of these things, while serving as an interpreter, I could not help exclaiming, ‘It is enough. I want no further evidence of its genuineness.’”—*The Review and Herald, November 10, 1885*, page 700.*FSG 164.4*

While in Europe, Mrs. White made her home in Switzerland. Twice during this time she visited Scandinavia and Italy. In some of these countries she met fanaticism. In Norway some had begun to teach that all pictures were sin. They wanted no photographs in their homes, in our books, or anywhere else. They did, however, use postage stamps and money with pictures, since it was unavoidable. Mrs. White explained to them that their views were extreme, and that the second commandment did not forbid the things they warned against. Her instruction concerning this and other extreme ideas built as it were a hedge about our people, and led them to be careful when other extremists arose, especially during World War I.*FSG 164.5*

True Sabbathkeeping Taught

The question of Sabbathkeeping, too, was a difficult one. The idea of a spiritual rest was entirely new in those lands. Not only had the people to be taught to observe another day, but they had to be taught that the Sabbath was not to be kept in the same way of pleasure and worldliness as was Sunday. All through Scandinavia this question brought perplexities. Some Sabbath keeping businessmen had their places of business open on the Sabbath, and hired men who were not Sabbath keepers to care for their work. In other countries, the question of sending our children to school on the Sabbath was causing difficulty. This seemed very trying in Switzerland. Many of our members were inclined to think that their children might attend school on the Sabbath. Mrs. White gave definite and full instruction on this matter. But a few sentences will be quoted here:*FSG 165.1*

"Some of our people have sent their children to school on the Sabbath.... Had these dear brethren possessed greater spirituality, had they realized the binding claim of God's law as every one of us should, they would have known their duty, and would not have been walking in darkness.... Our brethren cannot expect the approval of God while they place their children where it is impossible for them to obey the fourth commandment."—*Historical Sketches of the Foreign Missions of the Seventh-day Adventists, 216*.*FSG 165.2*

If it had not been for her clear-cut instructions, Adventists in Europe would not have observed the Sabbath in the right way, but would rather have kept it as others keep Sunday. Those who have seen the Continental Sunday understand what this really means. We would have been a sort of Saturday-keeping people rather than real, confirmed, genuine Sabbath keepers. But Mrs. White explained the Sabbath commandment as spiritual law that must be kept from the heart, not only by a mere outward observance.*FSG 166.1*

The labors of Mrs. White in the interests of health and temperance also meant much to our work in Europe. In Norway, J. G. Matteson had begun a health journal, which was well received and still prospers. In other lands a small beginning in temperance and

health reform had been made. Mrs. White gave many lectures on the subject to our people, and also a few in public. For one of these, the church had secured the largest hall in Norway, and Mrs. White spoke on “Bible Temperance.” Fortunately she had a capable translator, a doctor from Oslo. The hall was crowded to the doors, and the meeting lasted nearly two hours.*FSG 166.2*

A Norwegian Methodist minister told us personally about this meeting. He said: “That an American woman should come over to Norway to lecture was a novelty; that she, a godly person, should speak on temperance was also strange; and that she called the subject ‘Bible Temperance’ was even more usual. Temperance, we had thought, was a matter of politics and police and prison, not of the Bible. Hundreds came because the speaker was a woman, and hundreds more were curious to hear what she could find in the Bible about temperance.”*FSG 166.3*

When the people saw Mrs. White, they whispered, “What does that little lady know? How many in this large hall will be able to hear her?” But she had not spoken five minutes, before the entire crowd, many of whom understood English, were thrilled by her voice, her deep spiritual fervor, and sound, homely sense. They had never heard such a practical and convincing presentation of the great subject of temperance. Scores of hardheaded businessmen present listened intently as to something worth while. As a mature, motherly woman, she spoke beautifully of purity of life in the home, with parents and children. She emphasized the sanctity of the human body as the temple of the Spirit of God. Earnestly and in deep tenderness she challenged the husbands present to protect their wives and children from the fearful inroads of intemperance and impurity, and to live clean, strong lives themselves.*FSG 166.4*

This solemn appeal won the entire audience. At the close of the lecture, one of the prominent men proposed a vote of thanks to this “noble mother from America,” who had told them “the best things they had ever heard” on “what they ought to be and do.” She was urged to speak again, but declined. Her first burden was for our own people. The great Norwegian poet Bjornstjerne Bjornson wrote a personal letter to Elder Matteson and thanked him for his health journal and for the help this was to the cause of temperance. He

said, “These ideas are new to us; and while they sound American, we, over here, need them.”*FSG 167.1*

A Plea for Larger Things

As everywhere, and always so in Europe, Mrs. White pleaded for larger things. Concerning the fruitage of our literature, she was reported to have said in one of her discourses at Basel:*FSG 167.2*

"God will soon do great things for us, if we lie humble and believing at His feet.... More than one thousand will soon be converted in one day, most of whom will trace their first convictions to the reading of our publications."—D. T. Bourdeau in *The Review and Herald, November 10, 1885*, page 700.*FSG 167.3*

In Copenhagen she thought the halls secured for our meetings were too small. She writes:*FSG 168.1*

"I am far from being convinced that these small and obscure halls were the best places that could be secured, or that in this great city of three hundred and twenty thousand inhabitants, the message should be given in a basement room that will accommodate but two hundred, and this but half seated."—*Historical Sketches of the Foreign Missions of the Seventh-day Adventists, 184*.*FSG 168.2*

Mrs. White always looked for a great spiritual revival in the years to come and used this to encourage all to seek for a larger spiritual harvest. After returning from Europe she wrote:*FSG 168.3*

"There are to be a multitude convinced of the truth, who will take their position for God. The time is coming when there will be as many converted in a day as there were on the day of Pentecost, after the disciples had received the Holy Spirit."—*The Review and Herald, June 29, 1905*, page 8.*FSG 168.4*

Toward the close of May, 1887, Mrs. White, with others, went to Vohwinkel, Germany. After she spoke to the believers on Sabbath, she advised a testimony meeting, but they did not think the Germans would know how to take part in a testimony meeting. She, however, insisted that they have one. The results were gratifying, for nearly all bore their testimony. Mrs. White wrote:*FSG 168.5*

"I shall never forget this little company and the pleasant associations we have had with them in the worship of God.... My

prayer is that the Lord may make this meeting one of great blessing to the church."—*The Review and Herald, September 27, 1887*, page 2.*FSG 168.6*

For our children and youth, the visit of Mrs. White to Europe was most fruitful. She preached a sturdy manhood; she pleaded for schools in which young men and women might be thoroughly trained. She set forth the needs for young people to bear heavy burdens in future years; and we have certainly seen her words come true in every part of the world. She urged especially that the youth in our ranks give themselves to God for loving service.*FSG 168.7*

The heart of Mrs. White went out in earnest love to the millions in Catholic lands. On the way to the Waldensian valleys she wrote:*FSG 169.1*

"It was my fifty-eighth birthday, and surely it was to be celebrated in a way and place that I had little dreamed of. It seemed hard for me to realize that I was in Europe; that I had borne my testimony in England, Switzerland, Denmark, Norway, and Sweden, and was on my way to labor in Italy."—*Historical Sketches of the Foreign Missions of the Seventh-day Adventists, 226*.*FSG 169.2*

Writing of the advent cause here and there overseas Mrs. White says:*FSG 169.3*

"Europe is stretching out her hands, and the Macedonian cry comes from across the broad waters, 'Come over and help us.' The work here has advanced very slowly, for want of men and means.... Oh, my heart is full to bursting when I think what ought to have been done here in Europe in days gone by, and how far the work might now be advanced if those who have received the light of present truth had been faithful to their trust!...If the church had done the work that God made it her duty to do, we should to-day have thousands rejoicing in the truth here, and there would be light bearers in all parts of Europe."—*The Review and Herald, October 12, 1886*, page 626.*FSG 169.4*

Similar touching appeals were printed several times while she was in Europe. To them we owe largely the marvelous fruitage seen in

Europe from then on.*FSG 169.5*

Mrs. White possessed a rare gift in getting close to people, in winning their hearts, and thus cheering them on. Europeans are unusually responsive to kindness. It gave them confidence that she seemed to find special joy in helping the weary and downhearted. Her love for children and youth and her understanding way of winning them increased this confidence. The personal testimonies sent by Mrs. White to different individuals in Europe after her return to America guided and encouraged in many difficult cases.*FSG 169.6*

Our believers in Hamburg, Germany, had an unusual experience that showed them how timely and helpful the messages of Mrs. White were. They had started a mission school there, as well as a city mission. In this work they met some peculiar conditions, which created difficulties that they had not known before. It seemed for a time as though the work would be totally broken, but to their joy and surprise, just as they reached the crisis a long testimony letter came in from Australia. When they received this they wondered what had led Mrs. White to write and send them the testimony. No one had written to Mrs. White, and so far as they could find out she had no knowledge of their perplexities at all, but the light and instruction she sent them solved their problem perfectly and saved the school and the mission from great embarrassment and loss.*FSG 170.1*

In the providence of the Lord, the Adventist work in Europe began in Switzerland. The Swiss are a firm people, but somewhat inclined to a cold, intellectual religion. Sometimes there was among them a lack of unity. Mrs. White carried a heavy burden for the spiritual condition of our believers in Switzerland. She felt called upon to lead out here and there in a series of local revival services for the people. After visiting our various companies in Switzerland, she did not yet feel that the work was finished, and so a special season of spiritual consecration services with the workers and others at headquarters in Basel was arranged for. Concerning these meetings she wrote:*FSG 170.2*

“On returning from Tramelan to Basel, Feb. 7, 11887] we found that special efforts were being made by all connected with the mission

building, to draw nigh to God by earnest prayer and confession, that the blessing of the Lord might be granted us in an especial manner when our Conference and Council should convene. Meetings were held at 6:30, commencing February 6. I commenced the next morning to speak to the people, and we labored earnestly with our brethren and sisters for deeper spirituality and knowledge of the will of God. We felt the great need as laborers together with God, of meeting a higher standard....*FSG 170.3*

“Sabbath morning, February 12, at half past six we had our morning meeting. The Lord gave me much freedom in speaking to the people, and the fallow ground of hearts was broken up. Many confessions were made with freely-flowing tears. We see that the Spirit of the Lord is coming into the meeting, and this makes me rejoice. We want the work to go deeper and be more earnest. I tried to impress upon the people that a happy flight of feeling is no evidence that we are in favor with God. We must have the living divine principles ever abiding in us, and not make an idol of impulse or of a high degree of feeling. If we have pardon, we must show repentance. We must have faith, and walk by faith; not entertain the idea that we must have assurance in feeling before we acknowledge ourselves blessed of God. The assurance is in God’s word. God has said, and it will be done. He who trusts in God must have due respect for all the means and all the helps to obedience. The written word, the services of God’s house, and the throne of grace—these are God’s blessings, and our work is to lay hold upon the promises of God and rely upon them. Live by every word that proceeds out of the mouth of God. This is the victory, even your faith. Without holiness no man can see the Lord. Whatever our hopes or our profession, God calls for deeds and works. A meek and quiet spirit is the result of the grace of God in the heart. Faith in God’s promises must be exercised while we work out our salvation with fear and trembling, God working in us to will and to do of His own good pleasure. We must be constantly guarded, for we are on the battle-field against a wily foe. We have a heaven to win; a possession to gain that requires the vigilant exercise of every spiritual muscle. Half-hearted work will not do here. God will accept nothing short of whole-hearted service, willing obedience.*FSG 171.1*

“Sabbath, February 12, was almost entirely devoted to service. We have not had an exciting time, but firm conviction is taking hold of minds. We feel that we are advancing. We are trying to make the people understand that it is not God’s design to withhold His presence, but that we are not sufficiently spiritual to discern His presence, and to lay hold of His promises, and claim them by faith. Our hearts lie too much in vapors and mists of worldliness, sin, and frailty, through which only a dim light reaches us, penetrating this mist and fog which Satan pours in upon us, while the full brightness of Christ’s righteousness shines above us, and we scarcely look up. There are efforts which we ourselves must make. The cares of life will try us; but we let them disturb our confidence in God, and then we wonder why we have not more comfort, and more peace and hope and joy. Oh, I wish we could see these things as they are, and be sensible Christians! If we do not have ecstatic feelings, we begin to doubt whether we are Christians or not, when we should not look at our feelings, but at God’s word, for there is our assurance. We must bring our hearts into a right position. We must put away all sin, all pride, all impatience, all envy and evil thoughts, all jealousies, and then, while working out our own salvation, God will work in us to will and to do of His good pleasure....*FSG 171.2*

“At nine o’clock there was a social meeting, and then a sermon by Elder Ings. The German portion of the congregation received a blessing, having an opportunity to hear the Bible truth in their own language. Seventeen have recently come to the truth in Basel, for which we thank and praise God. In the afternoon a discourse is given to the Germans. Three are to be baptized (several have already received the ordinance), and the communion service is to be attended this afternoon. I am full of thankfulness to God for the mercies of this Sabbath. We should make our life a clear, steady, burning light to the world. If we are not always on the mount, it is because God sees it would not be for our best good, because we would not see and be thankful for the lesser blessings. We should be thankful that He is still with us in the lowly valley of cares and troubles that press the soul. The Lord would have us look up, and be grateful to Him that there is a heaven; that Jesus is preparing mansions for us, where the weary will be at rest. Let us praise God from whom all blessings flow. Let us grasp by living faith the rich promises of God, and be thankful from morning till night.*FSG 172.1*

“February 14. This morning we had another meeting to seek God in prayer, and by humble confession. I spoke from these words: ‘And they that are Christ’s have crucified the flesh with the affections and lusts.’ The Lord helped me to speak pointedly upon this scripture. The gospel demands from every human being an unreserved consecration to God, of both body and soul, with all their energies and capabilities, throughout the entire period of our probation. In this work there is to be no indolence; continual advancement is required of us, while God claims every ordinary or peculiar power, endowment, and faculty He has given us in trust. To withhold these from God, is robbery toward God; while every talent is given us as a sacred trust, upon condition that it shall be used and improved, enlarged and strengthened, by use, in accordance with the will and design of the great Giver, that by this means divine light and power shall be communicated to the world through God’s appointed channel....*FSG 172.2*

“Our social meetings have shown still more decided advancement. We are coming nearer to the point, nearer to the freedom and liberty of the children of God. Confession with weeping has been made, and we see there is a deeper sense of how far short they have come of meeting the standard of righteousness. There is a firm purpose to do better, and if we can by repetition of great and solemn warnings and precious inducements in the promises, bring them to feel their great need and the willingness of God to pardon and bless, we shall have gained a victory over Satan and over his devices. God requires of every one of His followers faith, sincere prayer, and a spotless example. Not one is excused; they are His employed servants, working for wages, even the life which is to come. To be unfaithful to God, who has manifested so great interest for us, is the basest ingratitude.”—*The Review and Herald, April 12, 1887*, pages 1, 2.*FSG 173.1*

These intensive efforts were not without fruit as later years made plain. They are also a great object lesson for God’s servants today. There is need now of deep searching and protracted revival work in many churches. The messages from God call upon our ministers to do this and awaken the people. The spiritual revival which Mrs. White brought to Europe and the help she gave our churches and missionary workers were of untold value and will never cease to

bear fruit. She constantly pleaded for a stronger faith, more love, toleration, and kindness among the brethren of all races, higher moral standards, and holiness of life. In all her addresses she exalted Christ and set forth the glory of His saving grace.*FSG 173.2*

Yet her most fruitful labors for Europe were not these revival efforts, important as they were. The greatest work which she, through the Spirit of prophecy, has done for Europe was not her counsels but her writings. The books of Mrs. White have been translated into almost every European language and have been an even greater blessing than her visit there, much as that meant. These books have made her name known in thousands of homes. Hundreds of persons ask us who that woman is, and how she is able to write such beautiful, spiritual truths. For Europe *Steps to Christ* is her book number one; then *Early Writings* for our believers, and for all, *Ministry of Healing*, *Christ's Object Lessons*, and so forth. It would take another chapter to tell how these Spirit filled books have been read and appreciated, from kings' palaces to the poorest fishermen's hovels. Our colporteurs have scattered them everywhere, and the reading of them has literally been to millions like a "voice from heaven." In some lands of papal darkness we have visited, they have been and are the only genuine gospel literature the people have ever seen. Thus the Spirit of prophecy is a wellspring of spiritual blessing to this generation.*FSG 173.3*

Chapter 14 — The Divine Law of Nationalities

THERE ARE MANY TODAY, especially among so-called scientists, who propound various theories concerning the origin of man and the causes of races and color. Without attempting to specify every cause or answer every inquiry or guess of human minds on these topics, the Scriptures set forth one great fundamental fact, that God "hath made of one blood all nations of men for to dwell on all the face of the earth" and that Eve "was the mother of all living." *Acts 17:26*; *Genesis 3:20*. It is just as clearly taught that the Lord loves all mankind and that Christ died for the sins of all. The Bible knows nothing of modern fanatical nationalism or of a super-race. The races differ greatly in their mental endowments if not in their physical prowess. Some races possess certain gifts that others do not have, at least in so marked a degree. It takes all these various talents to make one perfect human family; and this should also be true of the church and evidently will be true in the world to come. But in order that this great law of nationalities may be found in the brotherhood of God's advent people, there must be unity in diversity among true believers.*FSG 175.1*

Some time ago I asked a teacher of history in one of our colleges, a keen thinker and a close student and believer in the Spirit of prophecy: "What to your mind is the greatest benefit that has come to the advent movement from the messages of the Lord?"*FSG 176.1*

"The very full instruction on the subject of unity among all races and nationalities in our church," was his reply. And then he added, "I have been deeply impressed with this as I have studied the history of other churches right here in America and noted their many schisms and conflicts."*FSG 176.2*

The teacher was right. In a world-wide mission church of many nationalities and languages, unity and a spirit of good will, if not a question of life or death, are surely one of prosperity or disaster.*FSG 176.3*

It is difficult enough sometimes for certain churches to preserve unity when they have but one language, and labor in but one

country. But when a church has activities in all the world, these difficulties from a human standpoint become greatly intensified. The unity of the leaders of all nationalities in the advent movement was first worked out in America. Other denominations in this country who had worked among the different languages had solved their difficulties by organizing German, Swedish, and Danish-Norwegian conferences, as well as missions in other tongues. Adventists were instructed by the Spirit of prophecy not to do this but to hold together in one conference organization. To do this at first seemed impossible, and it would surely have failed if we had not had the Spirit of prophecy.*FSG 176.4*

There are several reasons why the Spirit of prophecy and the advent movement began in the United States. Millions of many nationalities have settled in America, and our country became, one might almost say, an experiment station for a world-wide church and mission work. Early in our history the Spirit of prophecy stated God's purpose in their coming as follows:*FSG 176.5*

"God's hand was in their coming to America, that they might be brought under the enlightening influence of the truth revealed in His Word, and become partakers of His saving faith."—*The Review and Herald, March 1, 1887*, page 130.*FSG 177.1*

The advent message first began to be preached among the French and Germans in America, but the fruitage of this work was limited. During the first thirty years of our denominational existence, by far the larger number of foreign-language believers were Scandinavians living in the North Central States. In these churches serious difficulties arose mostly because of the difference in language. Many of the members became discouraged, and some of them dropped by the way. They were new emigrants and did not understand the ideas and ideals of America. G. I. Butler, then president of the General Conference, had known these people in Iowa, and was an understanding friend. His visits among them did much to help and cheer them. In one report he writes: "The progress of the cause among the Danes, Swedes, and Norwegians, has been more marked and satisfactory than among any other people in America."*FSG 177.2*

But in spite of his encouragement, the lack of unity persisted. In 1883, Mrs. White wrote at length on that topic. She had visited what was then the strongest Danish-Norwegian church in America, the Erie Street Church in Chicago. Of this visit and the need of unity she wrote:*FSG 177.3*

"Sabbath afternoon our meeting was held in the Scandinavian church, which was crowded full, the congregation being composed of Americans and Scandinavians. Elder Waggoner opened the meeting with prayer in the English language, and Elder Hanson followed with prayer in Danish. The singing exercise was in both languages, and was made profitable to all. I felt it a privilege to address this assembly; and nearly all, I was informed, could understand what was said. Some who had not been in this country long could understand but little; but they felt and enjoyed the spirit of the meeting....*FSG 177.4*

"Sunday evening I spoke the second time to the Scandinavians in their house of worship, which was too small to seat all who came to hear. We hope greater efforts will be made to maintain union, harmony, and love between our American and Scandinavian Sabbath-keeping brethren. We are one in faith; and our love for one another should abound more and more. We should be of the same mind and judgment, worshipping with one accord, having an eye single to the glory of God. It is not pleasing to Him to have us maintain separate interests. We should avoid jostling against one another, and strive constantly for the oneness that is in Christ Jesus. In our plans and efforts to carry on the part of the work entrusted to us, we may seem to interfere with the interests of others, and may be in danger of losing sight of the Christian courtesy which should be ever exercised toward one another. Let us remember that no other Christian grace needs such constant cultivation as that of mutual forbearance. Without this, it is impossible for harmony and love to exist. We are not perfect in character; but if the spirit of love is permitted to reign in the heart, and is developed, there will be fellowship without a jar, although the habits and customs of different nationalities may be unlike.*FSG 178.1*

"We need to guard against a critical spirit; for it is much easier to

find fault with others than to reform ourselves. Keep the eye fixed upon Jesus and His lovely character; and you will see your own imperfections so clearly that you will be inclined to look favorably upon the course of others. Will our Scandinavian brethren keep their hearts free from malice, envy, jealousy, and criticism? and will our American brethren and sisters be true and tender and helpful to these brethren, who need help, avoiding everything which would have the appearance of neglect or want of interest? God would bind our hearts together in mutual love. He delights in showing mercy, and as His children we are to exemplify in our lives the patience, meekness, and love of Jesus."—*The Review and Herald, February 10, 1885*, pages 81, 82.*FSG 178.2*

One of the early workers among these people in the United States was Dr. Charles Lee, who left our church and took many with him. There is a testimony to him under the title, "Individual Independence," in *Testimonies*, volume 3. From this we quote:*FSG 178.3*

"You need to cultivate kindness and tenderness.... You are constantly inclined to individual independence." "God has made His church a channel of light, and through it He communicates His Purpose and His will. He does not give one an experience independent of the church. He does not give one man a knowledge of His will for the entire church, while the church, Christ's body, is left in darkness." "Satan has tried to prevent you from having confidence in your American brethren. You have regarded them and their moves and experience with suspicion, when they are the very ones who could help you and would be a blessing to you."—*Testimonies for the Church 3:417, 414, 418*.*FSG 179.1*

This is one of the very few times in the Spirit of prophecy that we find the phrase, "American brethren," but the need of unity among all nations is often stressed. These lessons of the Spirit of prophecy were not in vain. Before our work started overseas in Europe and various countries; there had come in a Christ like unity and a spirit of co-operation among all the Adventists of the many nationalities represented in America. If that had not come, the work overseas would have been most difficult, if not impossible.*FSG 179.2*

Other denominations or mission societies have founded national churches overseas, but the Spirit of prophecy pleaded for one world-wide church with one world-wide message for all races and nations. This ideal is fundamental with us and will remain with us even in this postwar time of strife and confusion. Adventists have always taught that this is not an American, church, but a world-wide spiritual awakening, in no sense racial or national, which gives all its members in all the earth the same standing. The presence of so many different nationalities and races in this country made it possible to preach the truth right here at home in many languages. It also prepared a large number of workers to go to practically every country in Europe, and to other parts of the world with the blessed advent hope. The foreign-language work in America became a sort of experiment station in which the supreme problem of one Adventist brotherhood of all nationalities was worked out. For this reason the home mission activity, which Mrs. White so strongly encouraged, has been most helpful. The Spirit of prophecy speaks of it as follows:*FSG 179.3*

"Among the foreigners of various nationalities who would accept the truth, there are some who might soon be fitted to labor among those of their own native land. Many would return to the places from which they came, that they might win their friends to the truth. They would search out their kinsfolk and neighbors, and communicate to them a knowledge of the third angel's message."—*Pacific Union Recorder, April 21, 1910*.*FSG 180.1*

Mrs. White not only constantly urged that work be done among the foreign-language people in the United States, especially the Europeans, but, at the request of the General Conference, she herself went to Europe to assist in the work of the church there. Of that she says:*FSG 180.2*

"Since these meetings began, I have felt urged to dwell much upon love and faith. This is because you need this testimony. Some who have entered these missionary fields have said, 'You do not understand the French people; you do not understand the Germans. They have to be met in just such a way. But, I inquire, does not God understand them? Is it not He who gives His servants a message for the people? He knows just what they need; and if the

message comes directly from Him through His servants to the people, it will accomplish the work whereunto it is sent; it will make all one in Christ. Though some are decidedly French, others decidedly German, and others decidedly American, they will be just as decidedly Christ-like.*FSG 180.3*

“The Jewish temple was built of hewn stones quarried out of the mountains; and every stone was fitted for its place in the temple, hewed, polished, and tested, before it was brought to Jerusalem. And when all were brought to the ground, the building went together without the sound of ax or hammer. This building represents God’s spiritual temple, which is composed of material gathered out of every nation, and tongue, and people, of all grades, high and low, rich and poor, learned and unlearned. These are not dead substances, to be fitted by hammer and chisel. They are living stones, quarried out from the world by the truth; and the great Master-Builder, the Lord of the temple, is now hewing and polishing them, and fitting them for their respective places in the spiritual temple. When complete, this temple will be perfect in all its parts, and admiration of angels and of men; for its builder and maker is God....*FSG 180.4*

“I was almost afraid to come to this country, because I heard so many say that the different nationalities of Europe were peculiar, and had to be reached in a certain way. But the wisdom of God is promised to those who feel their need and who ask for it. God can bring the people where they will receive the truth. Let the Lord take possession of the mind, and mould it as clay is molded in the hands of the potter, and these differences will not exist. Look to Jesus, brethren; copy His manners and spirit, and you will have no trouble in reaching these different classes. We have not six patterns to follow, nor five. We have only one, and that is Christ Jesus. If the Italian brethren, the French brethren, and the German brethren try to be like Him, they will plant their feet upon the same foundation of truth; the same spirit that dwells in one, will dwell in the other, Christ in them, the hope of glory. I warn you, brethren and sisters, not to build up a wall of partition between different nationalities. On the contrary, seek to break it down wherever it exists. We should endeavor to bring all into the harmony that there is in Jesus, laboring for the one object—the salvation of our fellow-men.*FSG*

181.1

“Will you, my ministering brethren, grasp the rich promises of God? Will you put self out of sight, and let Jesus appear? Self must die before God can work through you. I feel alarmed as I see self cropping out in one and another here and there. I tell you, in the name of Jesus of Nazareth, your wills must die; they must become as God’s will....*FSG 181.2*

“As workers together for God, brethren and sisters, lean heavily upon the arm of the Mighty One. Labor for unity, labor for love, and you may become a power in the world.”—*Historical Sketches of the Foreign Missions of the Seventh-day Adventists, 136-138*.*FSG 181.3*

The Colored Work in America

This question of races and languages found in all the earth also arises right at home in the large number of Negroes in this country. Mrs. White wrote quite at length concerning the work among the colored people. Over and over again she urged that the gospel should be preached to all these people. She defended them against oppression, and urged that they have the same chance as others to hear the blessed gospel of the advent message.*FSG 181.4*

But while, as stated above, she warned against building up a "wall of partition," she did not teach the ideas so common today in what is sometimes called race equality. She taught that there should be an equality of opportunity for all to advance, but she did not teach that there should be a mingling of the races. She stated very clearly that the colored people in the United States should have their own church organization and church buildings. Some at first were opposed to this idea, but experience has proved that the light given us by the Spirit of prophecy was from the Lord. She condemned the idea that there should be mixed marriages between the colored and the white.*FSG 182.1*

Speaking of the colored people in America she says:*FSG 182.2*

"Every effort should be made to wipe out the terrible wrong which has been done them. At the same time we must not carry things to extremes and run into fanaticism on this question. Some would think it right to throw down every partition wall and intermarry with the colored people, but this is not the right thing to teach or to practice."—The Southern Work, 13.*FSG 182.3*

No one can read the ample writings of Mrs. White on these questions and not be convinced of her deep love and sincere concern for the colored people. The reader is referred to her books, for instance, *Testimonies for the Church 9:199 to 231*. Only a few sentences from this chapter can be quoted:*FSG 182.4*

"Schools and sanitariums for colored people should be established, and in these the colored youth should be taught and trained for service by the very best teachers that can be employed."—*Testimonies for the Church 9:207*.*FSG 182.5*

“The best thing will be to provide the colored people who accept the truth, with places of worship of their own, in which they can carry on their services by themselves.”—*Testimonies for the Church 9:206*.*FSG 182.6*

“Let white and colored people be labored for in separate, distinct lines.... Let colored workers labor for their own people, assisted by white workers as occasion demands. They will often need counsel and advice. Let the colored believers have their place of worship, and the white believers their place of worship. Let each company be zealous to do genuine missionary work for its own people, and for the colored people wherever and whenever they can....*FSG 182.7*

“Great care must be exercised that nothing be said or done to inflame the feelings of the colored people against the whites.... We are to avoid entering into contention over the problems of the color-line.”—*Testimonies for the Church 9:210-213*.*FSG 183.1*

The divine law of nationalities means that the gospel and the advent hope belong alike to all nations, because, as Jesus said, “All ye are brethren.” The advent message goes to “every nation, and kindred, and tongue, and people” to gather out a people prepared for the Lord, without any reference to race or nation or language.*FSG 183.2*

Mrs. White’s view of the mission field was as broad as the brotherhood of man, and she taught love and forbearance among the nations. The result today is seen in the world-wide advent work, with its almost unnumbered activities in nearly every land. In her own personal work there is no distinction of nationalities. One of her secretaries for many years was a Dane, another one was a Swede, and others came from other places and languages. National conceits and vain feelings of race supremacy are entirely foreign to the gospel of Christ as set forth in the Spirit of prophecy. They have ruined the world and if permitted would bring deadly harm to the advent movement.*FSG 183.3*

The ideal for the remnant church of Christ as taught by the messenger of the Lord is one united brotherhood of all true believers without any reference to race, color, or nationality. There is perhaps no one thing for which her messages plead more

earnestly than for unity of heart and faith. There is tender compassion for sinners, but a burning hatred of sin. These Spirit-sent messages protest with all the ardor of the Bible prophets against every injustice and oppression, whether of wealth or race or class. They are a divine film of human hatreds and racial pride and national cruelties in this generation, and to them under God we owe more than we can understand for the blending and unity of members from all peoples on earth in one advent fellowship.*FSG 183.4*

Chapter 15 — Clearer and Clearer Light

NOT A CREED BUT A MESSAGE is a thought that has beer strong in the advent church. A creed is a statement of doctrine drawn up usually by some leading churchmen. The purpose of a creed is said to be to defend the true faith, but in actual experience a creed stifles research and fosters petrified doctrines. On the one hand, Mrs. White earnestly warned in her writings against side issues or notions claiming to be "advanced light."*FSG 185.1*

"Brethren, as an ambassador of Christ I warn you to beware of these side-issues, whose tendency is to divert the mind from the truth. Error is never harmless. It never sanctifies, but always brings confusion and dissension."—*Testimonies for the Church 5:292*.*FSG 185.2*

She urges God's children to "think calmly and work without excitement." She stresses the fact that new light would never make the old light darkness, but she also warns the church against becoming conservative "in their doctrinal views," resting "satisfied with light already received." Again and again she emphasizes that the children of God are to obtain a clearer understanding of His work.*FSG 185.3*

"It is His will that they should be ever moving forward, to receive the increased and ever-increasing light which is shining for them."—*Testimonies for the Church 5:708-709*.*FSG 186.1*

"Peter exhorts his brethren to 'grow in grace, and in the knowledge of our Lord and Savior Jesus Christ.' Whenever the people of God are growing in grace, they will be constantly obtaining a clearer understanding of his word. They will discern new light and beauty in its sacred truths."—*Testimonies for the Church 5:706*.*FSG 186.2*

In hundreds of places the Spirit of prophecy urges us to study the Bible with much prayer and thought.*FSG 186.3*

"The Bible should never be studied without prayer.... We should exert all the powers of the mind in the study of the Scriptures and should task the understanding to comprehend as far as mortals can the deep things of God."—*The Great Controversy, 599*.*FSG 186.4*

But while thus urging us to Bible study and clearer light, the Spirit of prophecy just as earnestly warns against deceptions and fanciful notions.*FSG 186.5*

“I have been instructed to say that it is not new and fanciful doctrines which the people of God need. They do not need suppositions, which can not be sustained by the Word of God....*FSG 186.6*

“I beseech those who are laboring for God not to accept the spurious for the genuine. We have a whole Bible full of the most precious truth. We have no need for supposition or false excitement....*FSG 186.7*

“Walk firmly, decidedly, your feet shod with the preparation of the gospel of peace. God has not laid upon any one the burden of encouraging an appetite for strange, odd doctrines and theories. My brethren, keep these things out of your teaching. Do not allow them to enter into your experience. Do not let your life-work be marred by them.”—*The Review and Herald, January 21, 1904*, page 9.*FSG 186.8*

The topic of increasing light as stated and repeated in the foregoing quotation is certainly one of paramount importance. The advent movement and church with all its many activities in all the earth is really a fruitage of the advent truths. Sin is a great danger to a church, but error is an even more deadly peril. If we would preserve this movement we must not alone hold to the old fundamentals but we must preserve the old emphasis on what doctrines are to be taught. Truth is eternal and unchangeable, but our knowledge of truth cannot be static. It must grow to live. But clearer light never denies former light; it makes earlier light shine brighter all the while.*FSG 186.9*

It should be stated that it is clearer light on the Bible we are considering, not clearer light in the Spirit of prophecy writings. The Bible alone is the foundation; the Testimonies are a help to understand the Bible. Through the years we have seen many studies or manuscripts pretending to have new light on such topics as the close of probation or Armageddon. But they consisted almost wholly of detached sentences from here and there in the messages

sent us from heaven, and these statements were pieced together in such a manner as to sustain some pet fancy of the writer. In certain cases the manuscript was really a rewriting of the last few chapters of *The Great Controversy*—written, however, not as the Lord gave it to us but as someone seems to think those chapters should have been written. Such writings only confuse. It is safer for our members to read these chapters as the Lord has given them. The revelations from the Lord are not to be torn apart and reset and put together as may suit somebody's fervid fancy.*FSG 187.1*

As for Armageddon, the bound volumes of the Spirit of prophecy writings mention it but once, and only say that "the battle of Armageddon is soon to be fought."—*Testimonies for the Church 6:406*. According to this statement, instead of beginning in heaven many thousands of years ago, when Satan revolted, Armageddon is spoken of by Mrs. White as still future; and instead of the battle ending after the thousand years outside the New Jerusalem, it was "soon" to be fought. The Adventist position on Armageddon as both a political and a spiritual conflict has been clearly stated in our many books, and never stood out clearer than it does today, when the nations are really on the march toward that momentous event. In the unpublished works of Mrs. White there are two other statements about Armageddon, as follows:*FSG 187.2*

"Four mighty angels hold back the powers of this earth till the servants of God are scaled in their foreheads. The nations of the world are eager for conflict; but they are held in check by the angels. When this restraining power is removed, there will come a time of trouble and anguish. Deadly instruments of warfare will be invented. Vessels, with their living cargo, will be entombed in the great deep. All who have not the spirit of truth will unite under the leadership of Satanic agencies. But they are to be kept under control till the time shall come for the great battle of Armageddon.*FSG 188.1*

"Angels are belting the world, refusing Satan his claim to supremacy, made because of the vast multitude of his adherents. We hear not the voices, we see not with the natural sight the work of these angels, but their hands are linked about the world, and with sleepless vigilance they are keeping the armies of Satan at bay till

the sealing of God's people shall be accomplished."—E. G. White, *Letter 79, 1900*.*FSG 188.2*

"We need to study the pouring out of the seventh vial. The powers of evil will not yield up the conflict without a struggle. But Providence has a part to act in the battle of Armageddon. When the earth is lighted with the glory of the angel of Revelation eighteen, the religious elements, good and evil, will awake from slumber, and the armies of the living God will take the field."—MS. 175, 1899.*FSG 188.3*

The quotations just given teach exactly what James White wrote in the *Review* years ago and what we have taught right along. In the middle nineties a few claimed new light on the close of probation and kindred topics, including the sixth plague. They boasted of new light, and made a bit of a stir, as one even claimed the prophetic gift, but the whole matter ended in disaster and shame. When the servant of the Lord was in Europe, she frequently warned against following and teaching what she repeatedly called vagaries instead of the true advent message as held by the pioneers of our church. She also deplored and strongly reproved some who in their pride wanted to appear original, as she said, and think up something new. These counsels and cautions given overseas in the eighties are needed by us in America today.*FSG 188.4*

When we study the events of the coming conflicts, we must, beware of building on foundations of sand—that is, on our own reasoning or imagination. The Spirit of prophecy warns us against accepting fine-spun presentations that "unsettle minds in the truth by entering into speculative theories."*FSG 189.1*

When the servant of God was so brief and cautious in her reference to Armageddon or similar topics, it is not for us to build up any long theory as if it were facts or fundamentals founded on her writings. The early founders of the advent church loved to quote, "The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever." *Deuteronomy 29:29*.*FSG 189.2*

The keynote in the Spirit of prophecy urge to Bible study is that we give most earnest consideration to those teachings of the Scriptures

which directly affect our eternal salvation. Subjects like justification by faith, conversion, prayer, genuine sanctification and overcoming grace, preparation for the judgment, are always made prominent. That is why we read so much about the heavenly sanctuary, the second advent, the past experiences of Bible characters, the church, and the home. It is practical and applied Christianity that is explained and enforced. Again and again we find precious gems of thought as to what it is to be a living Christian. This was the primary purpose for which the messages from the Lord were given.*FSG 189.3*

It is important to notice that while the messenger of the Lord continually urged Adventists to more Bible study and to search for clearer and clearer light, she never indulged in idle controversies and did not want her writings used in such conflicts. Years ago some began to teach another view concerning the meaning of the term the daily, of the book of Daniel. This teaching differed from the one formerly held, and it brought not a little discussion. For a time it really looked as if Adventists in England and Europe would hold one view and Adventists in America another, and some on both sides of the discussion quoted Testimonies to prove their ideas. But then came a message from the servant of the Lord, from which we quote the following:*FSG 189.4*

“Sanitarium, California, July 31, 1910.*FSG 190.1*

“I have words to speak to my brethren east and west, north and south. I request that my writings shall not be used as the leading argument to settle questions over which there is now so much controversy. I entreat of Elders Haskell, Loughborough, Smith, and others of our leading brethren, that they make no reference to my writings to sustain their views of ‘the daily.’*FSG 190.2*

“It has been presented to me that this is not a subject of vital importance. I am instructed that our brethren are making a mistake in magnifying the importance of the difference in the views that are held. I can not consent that any of my writings shall be taken as settling this matter. The true meaning of ‘the daily’ is not to be made a test question.*FSG 190.3*

“I now ask that my ministering brethren shall not make use of my

writings in their arguments regarding this question; for I have had no instruction on the point under discussion, and I see no need for the controversy. Regarding this matter, under present conditions, silence is eloquence.*FSG 190.4*

“The enemy of our work is pleased when a subject of minor importance can be used to divert the minds of our brethren from the great questions that should be the burden of our message. As this is not a test question, I entreat my brethren that they shall not allow the enemy to triumph by having it treated as such.”—MS. 11, 1910.*FSG 190.5*

The fruitage of that instruction was most helpful. This message from the servant of God has been like a guiding star to the advent church. Every teacher in our schools and every minister or even member should be a faithful Bible student. To study is to think; to think often means to differ, since we are different in both background and mental mold. Every teacher, too, and every preacher has a right if not a duty to formulate his study into a written lesson or sermon. He also has a duty, or at least a right, to send such outlines of thought to a few responsible men for counsel. But no teacher, editor, minister, or member has the privilege of making such studies public to his class, his congregation, his readers, unless he knows that these studies are in full harmony with the teachings of the Adventist Church, and, further, that the time for making them public is timely. This is the only way we can hold together and follow the light given us of the Lord.*FSG 190.6*

We are never heresy hunters. We urge every man to study and pray for himself. We are glad when younger men come with what they call new thoughts or light. We believe in talking these over freely and counseling as to what should and what should not be taught as the doctrines of the church.*FSG 191.1*

Adventists do not believe in so-called “academic freedom” for their schools, nor in a similar freedom for other workers. We hold that it is only a matter of common honesty that every paid denominational employee of the church teach the faith of the church and not his own pet ideas. This applies to every editor, teacher, minister, and all workers for the church.*FSG 191.2*

The Christian world today abounds with foolish prediction and speculative exposition of prophecy. Books and pamphlets almost without number claiming to be based on Bible prophecies tell about a “coming antichrist” of the “tribe of Dan” and about the future of the Jews and the reign of Christ over them in Palestine, and so on and on. Some writers evidently make money on extravagant guessing. There is nothing of all this in the writings of the Spirit of prophecy; in fact, many Bible prophecies are not dealt with at all. Topics which have interested many are entirely omitted. For instance, these writings never enumerate the ten kingdoms of Daniel and Revelation. They say almost nothing about *Revelation 17*, and are entirely silent about the seven heads or seven mountains, the king of the north, and Gog and Magog. They never dogmatize about the details of unfulfilled Bible predictions. While they speak hopefully and helpfully about the trials and victories and final deliverance of the faithful in the time of trouble ahead, they do not stake out these tribulations in chronological order. There is a purpose in this.*FSG 191.3*

Some have taken the last chapters in *The Great Controversy* and similar statements elsewhere and made charts of how and when these experiences would come. They have speculated and imagined about the sequence of these future events, and have done great harm by their idle vagaries. Whatever else they may have of ability to guess or to teach, they certainly do not have the gift to explain the messages of the Lord. Indeed, these messages are not to be explained they are themselves an explanation of what God has revealed in His Word. Explanations of explanations are usually of the kind that “darkened counsel by words without knowledge.” *Job 38:2*. But all this solemn and appealing instruction in regard to the trial and triumph of God’s children in the days to come, has been and is of untold value to the remnant church—and no doubt it will mean even more in the years ahead, especially during the very last days, after the close of probation.*FSG 192.1*

The manner in which the messenger of the Lord through the Spirit of prophecy has caused the truth of God to shine forth in brighter rays is well seen when we study the clearer light on the fourth commandment. The Sabbath truth came to us in a human way from the Seventh Day Baptists. Captain Bates was the first to teach it,

but our light on the sanctuary and on the prophecies of *Revelation 13* gave an importance to the Sabbath that we had not had before. Our people had established in articles and pamphlets that every one of the Ten Commandments is a moral commandment and in no sense ceremonial. They had proved that the Ten Commandments were unchangeable, being a revelation of the character of God. They could easily overthrow such foolish ideas as the no-law theory or the round-earth and date-line sophistries. They had also taken a decided and logical stand concerning the change of the Sabbath by the papal church. But some in the beginning did not know when the Sabbath commenced. They were inclined to think that it was from midnight to midnight or from Friday at 6 PM until Saturday, at 6 PM. But as they studied the Bible further it became clear to them that the Sabbath of the Bible was to be kept from sunset to sunset. This conviction was strengthened with them when the Lord revealed to His messenger that the Sabbath began at “even” and that the expression “From even unto even, shall ye celebrate your Sabbath” (*Leviticus 23:32*) meant from sunset to sunset. In the beginning there was strong opposition to this view, as there has been since, but in time all our members came to see that this practice was in harmony with the Bible.*FSG 192.2*

However, it was not so much on minor matters concerning the Sabbath that new light came as on the great fundamentals of what true Sabbath keeping is. This was an important question. Some were inclined to think that we should keep the Sabbath as Protestants kept Sunday or as the Catholics taught Sunday observance. It was easy in Europe, as it was here, to convince the people that the seventh day was the day of the Lord and should be observed, but the manner of true Sabbath keeping was a new idea and hard to accept. When Mrs. White met with our people overseas, she gave them clear light on what true Sabbath observance at home and in business really meant.*FSG 193.1*

“While some have been urging their man-made tests upon the people, the claims of the fourth commandment have been held very lightly. We knew that the blessing of God could not rest upon this church until there was a reformation upon this important point. Those who stand in responsible positions should be careful that their words and example are such as will lead the people to correct

views and practices. They should be sure that in no way they belittle the requirements of God. Because the fourth commandment is so widely disregarded, we should be the more earnest and decided in seeking to honor this precept of God's holy law. The third angel's message is that which we are to present to the world. Here God has a test for us, and if we come up to the standard, we shall be a peculiar people. Whoever obeys the fourth commandment will find that a separating line is drawn between him and the world. The Sabbath is a test, not a human requirement, but God's test. It is that which will distinguish between those who serve God and those who serve Him not; and upon this point will come the last great conflict of the controversy between truth and error.*FSG 193.2*

"Among our people generally in these kingdoms, the Sabbath has not stood in the exalted position where God has placed it. The world is the instrument that sifts the church, and tests the genuineness of its members. The world holds out inducements, that, when accepted, place the believer where his life is not in harmony with his profession. Some of our brethren engaged in business have not kept the Sabbath according to the commandment. Some have been in partnership with unbelievers, and the influence of these Sabbath breaking associates has had its effect upon them. Some have been so blinded that they could not discern the danger in such connections, but it is only the greater because unperceived. While one partner is professedly observing the Sabbath, the other, with the laborers employed, is carrying on the business of the firm. The Sabbath-keeper, though not outwardly engaged in labor, cannot keep his thoughts from business matters. While he may endeavor to keep the Sabbath, he does not keep it. The Lord looks upon him as a transgressor.*FSG 194.1*

"Even in business relations we cannot, without involving principle, connect ourselves with those who are not loyal to God. What the one party feels that conscience forbids, the other allows. And this not merely in regard to religious matters, but in business transactions. The one acts from selfish motives, regardless of God's law or the salvation of the soul; and if the other sincerely loves God and the truth, there must be either a sacrifice of principle or frequent and painful differences. It will require a continual struggle to resist the worldly influence and example of his ungodly associate. He has

great difficulties to meet; for he has placed himself on the enemy's ground. The only safe course is to give heed to the inspired injunction: 'Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?' 'Come out from among them, and be ye separate, said the Lord, and touch not the unclean; and I will receive you.'"—*Historical Sketches of the Foreign Missions of the Seventh-day Adventists, 215, 216*.*FSG 194.2*

One other very difficult question in regard to the Sabbath was whether to have children attend school on that day. Concerning this there was a difference of opinion, but the servant of the Lord gave definite instruction to our people on that matter.*FSG 195.1*

"Some of our people have sent their children to school on the Sabbath.... Some parents have tried to justify their course by quoting the words of Christ, that it is lawful to do good on the Sabbath day. But the same reasoning would prove that men may labor on the Sabbath because they must earn bread for their children; and there is no limit, no boundary line, to show what should and what should not be done.*FSG 195.2*

"Had these dear brethren possessed greater spirituality, had they realized the binding claim of God's law as every one of us should, they would have known their duty, and would not have been walking in darkness. It was very hard for them to see how they could take any other course. But God does not consult our convenience in regard to His commandments. He expects us to obey them, and to teach them to our children....*FSG 195.3*

"Our brethren cannot expect the approval of God while they place their children where it is impossible for them to obey the fourth commandment. They should endeavor to make some arrangement with the authorities whereby the children shall be excused from attendance at school upon the seventh day. If this fails, then their duty is plain, to obey God's requirements at whatever cost....*FSG 195.4*

"Some will urge that the Lord is not so particular in His requirements; that it is not their duty to keep the Sabbath strictly at so great loss, or to place themselves where they will be brought in

conflict with the laws of the land. But here is just where the test is coming, whether we will honor the law of God above the requirements of men. This is what will distinguish between those who honor God and those who dishonor Him. Here is where we are to prove our loyalty. The history of God's dealings with His people in all ages shows that He demands exact obedience."—*Historical Sketches of the Foreign Missions of the Seventh-day Adventists, 216, 217*.*FSG 195.5*

Now we might be inclined to say that this instruction is only needed by our believers overseas, especially in Catholic lands, but has no value for us in the United States. However, when we see how certain forces are working today in America and when we remember that the Testimonies declare that someday provision will be made to propagate papal errors by our own government (*Testimonies for the Church 5:451*), the thing looks quite different.*FSG 196.1*

Some years later, first in Europe and after that in other countries, came a great test concerning Sunday laws. Some extreme leaders taught that it was our duty to work every Sunday and that to refrain from our common work on Sunday was to receive the mark of the beast. Others denied this, but not a few were inclined to state, as we find in their writings:*FSG 196.2*

"The keeping of Sunday is therefore a direct violation of the fourth commandment, the day itself being a rival of the Sabbath of the Lord, brought into the church when the pagan element gained control of it in the third and fourth centuries.... To recognize Sunday as in any way whatever different from other working days, by ceasing a portion of our work on that day, we may not do, since it would be sin against God."—*The General Conference Bulletin, 255*, 1895.*FSG 196.3*

There was not a little confusion, as some took a hotheaded, decided stand on both sides. But our more thoughtful leaders began to study the subject of persecution in the light of both the Bible and the Testimonies. They discovered that the Savior's instruction was that when "they persecute you in this city" then you should not always stand up and fight against it but "flee ye into another."

Matthew 10:23. They also found that the Spirit of prophecy warns us not “to invite persecution.”*FSG 196.4*

About this time, too, many of our brethren began to study anew the question of what was really meant by the expression “six days shall thou labor, and do all thy work” and some felt that they would obey the commandment if they spent part of those six days at least in missionary work, and thus not violate the national Sunday laws. I remember well how many studied this question with fasting and prayer, eager to do God’s will. Concerning this, too, the Spirit of prophecy gave light, which has been a marvelous help to our people in many lands. On August 17, 1902, the servant of the Lord wrote:*FSG 196.5*

“The light given me by the Lord at a time when we were expecting just such a crisis as you seem to be approaching, was, that when the people were moved by a power from beneath to enforce Sunday observance, Seventh-day Adventists were to show their wisdom by refraining from their ordinary work on that day, devoting it to missionary effort.*FSG 197.1*

“To defy the Sunday laws will but strengthen in their persecution the religious zealots who are seeking to enforce them. Give them no occasion to call you lawbreakers. If they are left to rein up men who fear neither God nor man, the reining up will soon lose its novelty for them, and they will see that it is not consistent nor convenient for them to be strict in regard to the observance of Sunday. One does not receive the mark of the beast because he shows that he realizes the wisdom of keeping the peace by refraining from work that gives offense, doing at the same time a work of the highest importance.”—*Testimonies for the Church 9:232*.*FSG 197.2*

Few today can realize what a blessing this instruction through the Spirit of prophecy was to our work and people, especially in Europe.*FSG 197.3*

Clearer Light on Stewardship

The helpful fruitage of the Spirit of God in giving clearer light is also seen in the subject of tithing. Of a vision given Mrs. White in 1858 concerning the work in Ohio, she wrote, “This tithing system, I saw would develop character, and manifest the true state of the heart.”—*Testimonies for the Church 1:237*.*FSG 197.4*

Light gradually began to come in the sixties on the subject of tithing. From the very first, it was emphasized that each one must decide what his tithe amounted to and whether he was to pay it or not. It was never made a test of fellowship. In earlier years the tithe was used not only as salary for the ministers, but for a multitude of church expenses, both in the mission and in the homeland. However, in the early nineties, light came very clearly from the Lord that the tithe belonged to the support of the ministry. (See *Testimonies for the Church 9:247-249*.)*FSG 198.1*

In August, 1896, Mrs. White wrote a testimony from Australia to the Battle Creek church on this subject. In this testimony she stated: “The tithing question is a matter that is so plainly stated in God’s Word that not one living soul need to misunderstand it.” She went on to explain how the tithe was to support those who preached the gospel. In response to this testimony at the meeting of the Battle Creek church board held Thursday evening, January 14, 1897, the following resolutions were adopted:*FSG 198.2*

“*Whereas*, the tithe is by divine appointment intended Solely for the use of the ministry; and—*FSG 198.3*

“*Whereas*, the Battle Creek church occupies a position of influence among all our churches, and it is, therefore, especially incumbent upon us as a church to set a proper example in all things; and particularly in view of the light that has come to us on this point; therefore,*FSG 198.4*

“*Resolved*, That we, the board of the Battle Creek church, recommend that the church discontinue the practice of paying the current expenses of the church and Tabernacle out of the tithe.”—*Special Testimony to Battle Creek Church, 10* “Will a Man Rob God?”.*FSG 198.5*

The question of stewardship, however, involved not only tithing but free-will offerings, and of these very much light was given by the Spirit of prophecy. it involved further something rather new in mission history. It was that the tithe belonged not to the local church or to the local conference, but to the entire church of Christ, which means that the tithe paid by the people in America belongs as much to the preaching of the gospel in China as it did to the preaching of the gospel in America. This aroused much discussion, and here, again, the Spirit of prophecy gave most helpful instruction.*FSG 198.6*

We cannot deal with all the various doctrines concerning which the Spirit of prophecy brought clearer light, but we do want to emphasize how the Lord, through the Spirit of prophecy, gave us precious light concerning Christ, His character, His nature, office, and work. Among the so-called first day Adventists of 1844, there were some who denied the preexistence of Christ and others who questioned His deity. Religious thought in America at that time contained a great deal of controversy concerning the doctrine of Christ and the Trinity. Seventh-day Adventists have always taught the preexistence and divinity of Christ.*FSG 199.1*

We have never as a church been Arians, nor have we taught that Christ was not God and co-equal with the Father from eternity. But although we as a people have always stood for the Bible doctrine of the Godhead, there were those among our ministers in the early days who had not come to the full light on the Godhead. This is seen in their writings. We never made any man's pet theory concerning the truth of the Trinity a test of faith or fellowship, though from the very first the servant of the Lord taught that Christ was "the Majesty of Heaven equal with God" (*The Spirit of Prophecy 2:12*) and self-existent from eternity. I speak from personal experience and acquaintance with the early pioneers. In the first years, as light on many Bible truths came gradually, we allowed our men time to develop their understanding of the great fundamentals.*FSG 199.2*

In harmony with this, Mrs. White did not reprove these men who taught a limited conception of the Savior, but in her writings again and again she gave light concerning the exalted nature and position of Christ.*FSG 200.1*

It sounds strange today, but there were those who taught that the Father alone and not Christ was Creator and Lawgiver. I remember very well when our people began first to teach that Christ was the Creator (that is, that God created through Christ), that Christ was the Lawgiver (that it was He and not the Father who on Mount Sinai spoke the Ten Commandments), that all through the history of Israel, Christ was the leader of the people, and that the visions which the prophets had of God were really revelations given to Christ. This seemed new and strange to not a few of our members. Naturally when people had been in the dark concerning the pre-existence of Christ, they had not been clear on these and other points. The Spirit of prophecy gradually led us into a fuller understanding of these beautiful topics. *Patriarchs and Prophets* made clear that Christ was the leader of His people right from the very beginning. When that marvelous book *The Desire of Ages* was published, our people turned eagerly to it for light concerning the nature and eternity of Christ. In it the divinity of Christ as one with the Father, the self-existent God, is clearly set forth.*FSG 200.2*

“With solemn dignity Jesus answered, ‘Verily, verily, I say unto YOU, Before Abraham was, I AM.’*FSG 200.3*

“Silence fell upon the vast assembly. The name of God, given to Moses to express the idea of the eternal presence, had been claimed as His own by this Galilean Rabbi. He had announced Himself to be the self-existent One, He who had been promised to Israel, ‘whose goings forth have been from of old, from the days of eternity.’”—*The Desire of Ages, 469, 470*.*FSG 200.4*

Again and again Christ is spoken of as the “fountain of life,” as one with God from eternity, and as the mighty God, equal with the Father. These same truths are clearly set forth in volume 8 of the Testimonies, where the personality and individuality of the Father and Son are taught in very specific words.*FSG 201.1*

“The Scriptures clearly indicate the relation between God and Christ, and they bring to view as clearly the personality and individuality of each....*FSG 201.2*

“God is the Father of Christ; Christ is the Son of God. To Christ has been given an exalted position. He has been made equal with the

Father. All the counsels of God are opened to His Son....*FSG 201.3*

“The unity that exists between Christ and His disciples does not destroy the personality of either. They are one in purpose, in mind, in character, but not in person. It is thus that God and Christ are one.”—*Testimonies for the Church 8:268, 269*.*FSG 201.4*

“No human mind can comprehend God. Let not finite man attempt to interpret Him. Let none indulge in speculation regarding His nature. Here silence is eloquence. The Omniscient One is above discussion.”—*Testimonies for the Church 8:279*.*FSG 201.5*

All these statements concerning the Godhead, however, do not attempt to explain that which God has not revealed concerning Himself and which human minds cannot grasp. Indeed, we are definitely told that we are “not to enter into controversy over the presence and personality of God.” We are warned against speculation as to the personality of God and where His presence is. “No one on this earth has a right to speculate on this question. The more, fanciful theories are discussed, the less men will know of God and of the truth that sanctifies the soul.” (See *Testimonies for the Church Containing Letters to Physicians and Ministers Instruction to Seventh-day Adventists, 51-54*.)*FSG 201.6*

In her many articles, especially her weekly messages in our papers, Mrs. White set forth in beautiful words the exalted nature and marvelous love and beauty of Christ.*FSG 201.7*

“Christ did not make believe to take human nature; He did verily take it. He did in reality possess human nature. ‘As the children are partakers of flesh and blood, He also Himself likewise took part of the same.’ He was the Son of Mary; He was of the seed of David according to human descent. He is declared to be a man, even the Man Christ Jesus. ‘This Man,’ writes Paul, ‘was counted worthy of more glory than Moses, inasmuch as he who bath built the house hath more honor than the house.’*FSG 201.8*

“But while God’s Word speaks of the humanity of Christ when upon this earth, it also speaks decidedly regarding His preexistence. The Word existed as a divine being, even as the eternal Son of God, in union and oneness with His Father. From everlasting He was the

Mediator of the covenant, the one in whom all nations of the earth, both Jews and Gentiles, if they accepted Him, were to be blessed. 'The Word was with God, and the Word was God.' Before men or angels were created, the Word was with God, and was God.*FSG 202.1*

"The world was made by Him, 'and without Him was not anything made that was made.' If Christ made all things, He existed before all things. The words spoken in regard to this are so decisive that no one need be left in doubt. Christ was God essentially, and in the highest sense. He was with God from all eternity, God over all, blessed forevermore.*FSG 202.2*

"The Lord Jesus Christ, the divine Son of God, existed from eternity, a distinct person, yet one with the Father. He was the surpassing glory of heaven. He was the commander of the heavenly intelligences, and the adoring homage of the angels was received by Him as His right. This was no robbery of God."—*The Review and Herald, April 5, 1906*, page 8.*FSG 202.3*

"But Christ is equal with God, infinite and omnipotent. He could pay the ransom for man's freedom. He is the eternal, self-existing Son, on whom no yoke had come; and when God asked, 'Whom shall I send?' He could reply, 'Here am I; send Me.' He could pledge Himself to become man's surety; for He could say that which the highest angel could not say—I have power over My own life, 'power to lay it down, and power to take it again.'"—*The Youth's Instructor, June 21, 1900*, Page 195.*FSG 202.4*

Just as the Spirit of prophecy gave Adventists clearer views of the glories of Christ, so the messenger of the Lord exalted the power and personality of the Holy Spirit. In earlier years of the advent church some had been inclined to think of the Spirit as an impersonal power, a few even taught that the Spirit was an angel; usually they said He was the angel Gabriel. Concerning the surpassing excellence of the Holy Spirit, Mrs. White wrote:*FSG 202.5*

"The Holy Spirit is Christ's representative, but divested of the personality of humanity, and independent thereof. Cumbered with humanity, Christ could not be in every place personally. Therefore it

was for their interest that He should go to the Father, and send the Spirit to be His successor on earth. No one could then have any advantage because of his location or his personal contact with Christ. By the Spirit the Savior would be accessible to all. In this sense He would be nearer to them than if He had not ascended on high."—*The Desire of Ages, 669*.*FSG 203.1*

In the same book we find these words concerning the Spirit of God:*FSG 203.2*

"In describing to His disciples the office work of the Holy Spirit, Jesus sought to inspire them with the joy and hope that inspired His own heart. He rejoiced because of the abundant help He had provided for His church. The Holy Spirit was the highest of all gifts that He could solicit from His Father for the exaltation of His people. The Spirit was to be given as a regenerating agent, and without this the sacrifice of Christ would have been of no avail. The power of evil had been strengthening for centuries, and the submission of men to the Satanic captivity was amazing. Sin could be resisted and overcome only through the mighty agency of the third person of the Godhead, who would come with no modified energy, but in the fullness of divine power."—*The Desire of Ages, 671*.*FSG 203.3*

Space forbids us even to mention other Bible truths which have been both glorified and simplified by the messenger of the Lord. In it all the Bible is exalted as the Word of God, the foundation of our faith and the guide of our lives. It is important to know that in the development of the third angel's message as a system of harmonious Bible doctrines the Spirit of prophecy was a safe counselor, for in the preservation of that message.*FSG 203.4*

In considering the matter of Bible study and clearer light, the Spirit of prophecy has given the advent church two important directives. The first is that in our public preaching we are to march together and keep step. What I mean is that we all teach the same thing. Adventists have agreed not to write or preach any doctrine or prophetic exposition until it has been carefully considered by their responsible leaders, and accepted. In her first book, entitled A Sketch of the Christian Experience and Views of Ellen G. White, printed in Saratoga Springs, New York, in 1851, this plan is stated

in these words:*FSG 204.1*

“I saw that the shepherds should consult those in whom they have reason to have confidence, those who have been in all the messages, and are firm in all the present truth, before they advocate the new points of importance, which they may think the Bible sustains. Then the shepherds will be perfectly united, and the union of the shepherds will be felt by the church. Such a course I saw would prevent unhappy divisions, and then there would be no danger of the precious flock being divided, and the sheep scattered without a shepherd.”—page 49.*FSG 204.2*

This same instruction is found in *Early Writings, 61, 62*. The result of this method is that we Adventists have a beautiful unity of faith and the same message in our books, periodicals, sermons, and schools. This plan, brought to us by the messenger of the Lord, gives us complete freedom of research and complete unity of doctrine.*FSG 204.3*

“God is leading a people out from the world upon the exalted platform of eternal truth, the commandments of God and the faith of Jesus. He will discipline and fit His people. They will not be at variance, one believing one thing, and another having faith and views entirely opposite, each moving independently of the body.”—*Testimonies for the Church 3:446*.*FSG 204.4*

The second directive in following advancing light is that every man search the Bible for himself and never expect God to give new light through revelation without any effort on his part. There have been those who thought that the present advent message has come to us only through the visions and revelations of Mrs. White. She herself strongly repudiated that mistaken idea. The early ministers in our church had come into the advent hope from different denominations. James White had been a member of the Christian Church, Mrs. White a Methodist. J. N. Loughborough began his preaching as a boy of sixteen among the Adventists, but was of Baptist stock. J. H. Waggoner—one of the sturdiest of the old Bible students—was a close communion Baptist; J. G. Matteson, a state-church Lutheran; G. I. Butler, an infidel.*FSG 204.5*

Shortly after the great disappointment in 1844, a group of godly

men, with Elder and Mrs. White met for months in systematic Bible study and earnest prayer. Mrs. White, though often present, took little part in their discussion and study as r they searched for increased light. Some of these men clung tenaciously to their former understanding on various points as they had been taught in the churches from which they had come. When they failed to understand the truth and see alike, God sent them light through the Spirit of prophecy. Of this early experience, Mrs. White wrote:*FSG 205.1*

"Many of our people do not realize how firmly the foundation of our faith has been laid. My husband, Elder Joseph Bates, Father Pierce, Elder Edson, and others who were keen, noble, and true, were among those who, after the passing of the time in 1844, searched for the truth as for hidden treasure. I met with them, and we studied and prayed earnestly. Often we remained together until late at night, and sometimes through the entire night, praying for light and studying the word. Again and again these brethren came together to study the Bible, in order that they might know its meaning, and be prepared to teach it with power. When they came to the point in their study where they said, 'We can do nothing more,' the Spirit of the Lord would come upon me, I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me, with instruction as to how we were to labor and teach effectively. Thus light was given that helped us to understand the scriptures in regard to Christ, His mission, and His priesthood. A line of truth extending from that time to the time when we shall enter the city of God, was made plain to me, and I gave to others the instruction that the Lord had given me."—*Special Testimonies*, Series B, No. 2, pages 56, 57.*FSG 205.2*

It is this "line of truth," which extends right through to the Holy City, that we are to follow. This light will shine clearly and more clearly, but not a peg or pin of the foundation of the advent fundamentals is to be removed. The message is to be revived, not revised.*FSG 206.1*

The apostolic church with its perfect gospel light departed from the faith, and every reformation or spiritual awakening and movement since has done the same, but we believe the remnant church,

guided by the Spirit of prophecy and purified in the fires of persecution, will stand true to “the commandments of God, and the faith of Jesus.”*FSG 206.2*

Chapter 16 — Week-by-Week Messages

THE TEACHINGS AND WORK of Mrs. E. G. White are well know from the many books she has written. There are those who think these to be the extent of her literary work. This, however, is not true. Almost every week for over thirty-five years she contributed important articles to our many periodicals, not only in English, but German, French, Swedish, Danish-Norwegian, and other languages. We who lived while these messages came will never forget their influence. Our people came to look for these weekly articles as messages from the Lord. They dealt with a great variety of subjects and answered many questions that were then uppermost in the minds of the people. If they were printed in book form, they would make eighteen to twenty volumes. We hope that someday some of them at least may be republished.*FSG 207.1*

Though it is not possible in a brief chapter to set forth all that these messages taught, it is well to remember the influence they had. Our best and most successful ministers carefully studied them from week to week. They led to larger endeavor, to higher goals, and to greater efficiency in the ministry. Our churches read them eagerly. Very often they were used in the Sabbath meetings when no minister was present. Our scattered believers and our people generally greatly prized these weekly words from the messenger of the Lord and were drawn nearer to God in every way. As stated, they dealt with a great variety of subjects. Very often at the beginning of the year thoughts for the New Year were presented. Thus in the *Review* of January 3, 1882, we have this word:*FSG 207.2*

“Many who were with us at the beginning of 1881 are not here to welcome 1882. We ourselves may not live to see another year. Shall we not seek to improve the little time allotted us?”*FSG 208.1*

“Let us enter upon the new year with a clean record. Let faults be corrected. Let bitterness and malice be uprooted. Let right triumph over wrong. Let envy and jealousy between brethren be put away. Heartfelt, honest confession will heal grave difficulties. Then with the love of God in the soul, there may flow from sincere lips the greeting, ‘I wish you a happy New Year.’”—*The Review and Herald,*

January 3, 1882 page 1.*FSG 208.2*

Again on January 20, 1885, we have in the *Review* an article from Mrs. White concerning another New Year:*FSG 208.3*

"The year 1884 has passed into eternity, and a new year has dawned upon us. What is the character of the history that has been recorded in heaven, as day by day has glided by with its burden of good or evil? Have not many of you, my brethren and sisters, a spotted record to meet?"—*The Review and Herald, January 20, 1885* page 33.*FSG 208.4*

After underlining the need of prayer and holiness and the joy in the service of God, she goes on to say:*FSG 208.5*

"Year by year increasing light is shining upon our pathway. The light we had in 1884 is not the light for us this year; if that light has been faithfully improved, we may look for still greater light in the year that is before us. Dear brethren and sisters, the increased light that you receive places you under greater obligation to God....*FSG 208.6*

"To each of us some work is assigned in the vineyard of the Lord. There is enough for all to do; none need stand idle. Have you been faithful in your appointed task?"—*Ibid*.*FSG 208.7*

The next article from the pen of Mrs. White in the *Review*, a week later (January 27, 1885), was on "Thoroughness in Christian Work." In this she speaks of the recent camp meetings, saying:*FSG 209.1*

"It is not preaching talent alone that is needed in Portland and similar places; the call is for men who will go forth imbued with the Spirit of Christ, and work for souls. The minister should not confine his labors to the desk, nor should he settle down in some pleasant home among the brethren. He must watch for souls. He must visit the people at their homes, and by personal efforts seek to impress the truth upon hearts and consciences. He must pray with families and hold Bible-readings with them."—*The Review and Herald, January 27, 1885* page 49.*FSG 209.2*

Speaking of the advent work in the East, she says:*FSG 209.3*

“The work in Maine should be six years in advance of what it now is.” “Not only here, but all over the field, north and south, east and west, more of the spirit that actuated our Savior is needed.”—*The Review and Herald, January 27, 1885* page 50.*FSG 209.4*

Another topic that is dealt with very fully in these weekly messages is the home—the joy and love and peace that should b found in a Christian home. She dwells much upon the duties of parents and the relation of parents to one another and to their children. It is evident in all her writings that she had a deep love for children and also that she was writing out of her experience with her own children. In this connection she also emphasized the holiness of the Sabbath. Thus in an article entitled “The New Heart,”*The Review and Herald, April 14, 1885*, she says:*FSG 209.5*

“The Sabbath—oh! make it the sweetest, the most blessed day of the whole week. Parents should not allow their children to be out with others in play or amusement. I have found that on the Sabbath day, many are indifferent and do not know where their children are or what they are doing. Parents can and should give attention to their children, reading to them the most attractive portions of Bible history, educating them to reverence the Sabbath-day, keeping it according to the commandment. This cannot be done if the parents feel no burden to interest their children. But they can make the Sabbath a delight if they will take the proper course....*FSG 209.6*

“The mother must keep her mind refreshed and stored with the promises and blessings of God’s word, and also the forbidden things, that when her children do wrong she may present as a reproof the words of God, and show them how they are grieving the Spirit of God.”—*The Review and Herald, April 14, 1885* page 226.*FSG 210.1*

In another article entitled “Proper Education,” July 14, 1885, she states:*FSG 210.2*

“There is danger of both parents’ and teachers’ commanding and dictating too much, while they fail to come sufficiently into social relation with their children or their scholars.”—*The Review and Herald, July 14, 1885* page 433.*FSG 210.3*

On April 28, 1885, we find an article entitled “Social Meetings.” This is an earnest appeal:*FSG 210.4*

“Meetings for conference and prayer should not be made wearisome and tedious. If possible, all should be prompt to the hour appointed; and if there are dilatory ones, who are half an hour or even fifteen minutes behind the time, there should be no waiting....*FSG 210.5*

“Our meetings should be spirited and social, and not too long. Reserve, pride, vanity, and fear of man, should find no place there. Little differences and prejudices should not be taken with us to these meetings....*FSG 210.6*

“But many offer prayer in a dry, sermonizing manner. These pray to men, not to God. If they were praying to God, and really understood what they were doing, they would be alarmed at their audacity; for they deliver a discourse to the Lord in the mode of prayer, as though the Creator of the universe needed special information.”*FSG 210.7*

“In all His efforts, Christ sought to make His teachings interesting. He knew that a tired, hungry throng could not receive spiritual benefit, and He did not forget their bodily needs.”—*The Review and Herald, April 28, 1885* pages 257, 258.*FSG 210.8*

This article was very helpful, especially at that time when there were so few preachers among us and nearly all churches had to plan their own Sabbath meetings. On May 26, 1885, there appears an article with the heading, “A Cross in Accepting the Truth.” We read,*FSG 210.9*

“In the renewed heart there will be a fixed Principle to obey the will of God because there is a love for what is just, and good, and holy.”*FSG 211.1*

“Many are in danger of making shipwreck of faith. They feel that it is a condescension in them to receive unpopular truth; and, while accepting the truth, they seek, to quite a degree, to retain the spirit of the world. This they cannot do; for the friendship of the world is enmity with God.” “I thank God that we must renounce the love of

the world, and pride of heart, and everything which tends to idolatry, in order to be followers of the Man of Calvary. I present before you, my brethren and sisters, His self-denying life. Why are we so sensitive to trial and reproach, to shame and suffering, when our Lord has given us such an example?"—*The Review and Herald, May 26, 1885* page 321.*FSG 211.2*

In the June 16, 1885, number of the *Review*, the message from Mrs. White is entitled "The Unity of the Church." She states:*FSG 211.3*

"As all the different members of the human system unite to form the entire body, and each performs its office in obedience to the intelligence that governs the whole, so the members of the church of Christ should be united in one symmetrical body, subject to the sanctified intelligence of the whole.*FSG 211.4*

"The advancement of the church is retarded by the wrong course of its members. Uniting with the church, although an important and necessary act, does not make one a Christian or insure salvation. We cannot secure a title to heaven by having our names enrolled upon the church books, while our hearts are alienated from Christ....*FSG 211.5*

"Our profession is an exalted one. As Sabbath-keeping Adventists, we profess to obey all God's commandments, and are looking for the coming of our Redeemer.... We should every one feel our individual responsibility as members of the visible church and workers in the vineyard of the Lord.... None of us can occupy a neutral position; our influence will tell for or against. We are active agents for Christ or for the enemy. We either gather with Jesus or scatter abroad. True conversion is a radical change.... God is leading out a people to stand in perfect unity upon the platform of eternal truth."—*The Review and Herald, June 16, 1885* page 369.*FSG 211.6*

June 23, 1885, the message is on "The Influence of Worldliness."*FSG 212.1*

"Many of the people of God are stupefied by the spirit of the world, and are denying their faith by their works. They cultivate a love for

money, for houses and lands, until it absorbs the powers of mind and being, and shuts out love for the Creator and for souls for whom Christ died. The god of this world has blinded their eyes; their eternal interests are made secondary; and brain, bone, and muscle are taxed to the utmost to increase their worldly possessions....*FSG 212.2*

"How can houses and lands compare in value with precious souls for whom Christ died? Through your instrumentality, dear brethren and sisters, these souls may be saved with you in the kingdom of glory; but you cannot take with you there the smallest portion of your earthly treasure."—*The Review and Herald, June 23, 1885* page 385.*FSG 212.3*

This instruction was especially timely then when so many of our members, especially in the Central States, had become deeply engrossed in acquiring land, through homestead and other means, to their spiritual loss.*FSG 212.4*

Mrs. E. G. White in these weekly messages also dealt with particular questions or pointed out special dangers to the people of God. In an article in the *The Review and Herald, March 11, 1884*, she writes on the subject of "Exacting Usury of Brethren." She refers to the experience of Nehemiah as recorded in the fifth chapter, where he found some of the wealthy Jews oppressing their poorer brethren, and then she says:*FSG 212.5*

"Here is important instruction for all who would walk in the fear of the Lord and in the way of His commandments. Some who profess to be so walking are acting over again the course pursued by the rulers and nobles in Israel. Because they have the power, they exact more than is just and honest, and thus become oppressors. The word of God must be the rule in deal. Those who profess to love God, and yet take advantage of the necessities of their brethren to exact large interest, perhaps ten or twelve percent, may for a time appear to gain by this course; but they will finally learn that God can scatter. The Lord will judge and punish; He will hear the cry of the oppressed, and will repay the oppressor according to his deeds."—*The Review and Herald, March 11, 1884* Page 161.*FSG 212.6*

A week later, March 18, 1884, she sent a message entitled “A Sabbath Reform Needed.” In this she states:*FSG 213.1*

“There is need of a Sabbath reform among us, who profess to observe God’s holy rest-day. Some discuss their business matters and lay plans on the Sabbath, and God looks upon this in the same light as though they engaged in the actual transaction of business. Others who are well acquainted with the Bible evidences that the seventh day is the Sabbath, enter into partnership with men who have no respect for God’s holy day. A Sabbath-keeper cannot allow men in his employ, paid by his money to work on the Sabbath. If, for the sake of gain, he allows the business in which he has an interest to be carried on during the Sabbath by his unbelieving partner, he is equally guilty with the unbeliever; and it is his duty to dissolve the relation, however much he may lose by so doing. Men may think they cannot afford to obey God, but they cannot afford to disobey him. Those who are careless in their observance of the Sabbath will suffer great loss.”—*The Review and Herald, March 18, 1884* page 177.*FSG 213.2*

Still a week later, on March 25, 1884, the weekly message dealt with the topic, “May Christians Manufacture Wine and Cider?”*FSG 213.3*

“I have received letters from different individuals inquiring if I think it in accordance with our faith to raise hops, knowing that they are principally used in the manufacture of intoxicating drinks, or to engage in the manufacture of wine or cider for the market. I cannot see how, in the light of the law of God, Christians can conscientiously engage in these pursuits.”—*The Review and Herald, March 25, 1884* page 193.*FSG 213.4*

In another message, printed March 28, 1882, Mrs. White writes on the topic, “Where Are We Drifting?” and she deals with a number of things, among them the question of jewelry.*FSG 213.5*

“Mrs. D., a lady occupying a position in the institution, was visiting at Sr.____’s room one day, when the latter took out of her trunk a gold necklace and chain, and said she wished to dispose of this jewelry and put the proceeds into the Lord’s treasury.*FSG 213.6*

“Said the other, ‘Why do you sell it? I would wear it if it was mine.’*FSG 214.1*

“‘Why’ replied Sr., ‘when I received the truth, I was taught that all these things must be laid aside. Surely they are contrary to the teachings of God’s word.’ And she cited her hearer the words of the apostles, Paul and Peter....*FSG 214.2*

“In answer, the lady displayed a gold ring on her finger, given her by an unbeliever, and said she thought it no harm to wear such ornaments. ‘We are not so particular,’ said she, ‘as formerly. Our people have been over-scrupulous in their opinions upon the subject of dress. The ladies of this institution wear gold watches and gold chains, and dress like other people. It is not good policy to be singular in our dress; for we cannot exert so much influence.’*FSG 214.3*

“We inquire, Is this in accordance with the teachings of Christ? Are we to follow the word of God, or the customs of the world? Our sister decided that it was safest to adhere to the Bible standard. Will Mrs. D. and others who pursue a similar course be pleased to meet the result of their influence, in that day when every man shall receive according to his works?”—The Review and Herald, March 28, 1884 page 193.*FSG 214.4*

About this time a new member of the church wrote a letter to Mrs. White and asked her opinion on the question of dancing. In her reply on the subject, “Should Christians Dance?” (*The Review and Herald, February 28, 1882*), she writes:*FSG 214.5*

“You inform me in your letter that you have been recently converted from error to truth. You now see and acknowledge the claims of God’s law. You see the true Sabbath plainly brought to view in the fourth commandment, and have begun to keep it. You feel a joy that you never experienced before. In all this I rejoice with you. Then you ask if it is sinful to attend dancing parties. You say that this amusement possesses great attractions for you, but if sinful you will relinquish it.*FSG 214.6*

“Before answering this question directly, I ask you to consider briefly the position and work of God’s people at the present day....

The true Christian will not desire to enter any place of amusement or engage in any diversion upon which he cannot ask the blessing of God. He will not be found at the theater, the billiard hall, or the bowling saloon. He will not unite with the gay waltzers, or indulge in any other bewitching pleasure that will banish Christ from the mind...*FSG 214.7*

“The amusement of dancing, as conducted at the present day, is a school of depravity, a fearful curse to society. If all in our great cities who are yearly ruined by this means could be brought together, what histories of wrecked lives would be revealed. How many who now stand ready to apologize for this practice, would be filled with anguish and amazement at the result. How can professedly Christian parents consent to place their children in the way of temptation, by attending with them such scenes of festivity? How can young men and young women barter their souls for this infatuating pleasure? ...*FSG 215.1*

“My sister, when you carefully study the life of Christ as recorded in Bible history, and when He is revealed to you as He is, by the Holy Spirit, then you will be convinced for yourself that dancing has no place in the Christian’s life. When you feel a desire to engage in this amusement, go in imagination to Gethsemane, and behold the anguish which Christ endured for us....*FSG 215.2*

“Not only did Christ die as our sacrifice, but He lived as our example. In His human nature He stands, complete, perfect, spotless. To be a Christian is to be Christ like. Our entire being, soul, body, and spirit, must be purified, ennobled, sanctified, until we shall reflect His image and imitate His example. My sister, such is the work before us as Christians. We need not fear to engage in any pursuit or pleasure that will aid us in this work. But it is our duty to shun everything that would divert our attention or lessen our zeal. In this light, is it hard to decide on which side dancing should be placed?”—*The Review and Herald, February 28, 1882* pages 129, 130.*FSG 215.3*

These weekly articles by Mrs. White touched on almost every topic and sometimes brought in past experiences that were most helpful. For instance, on the danger of negative criticism she wrote:*FSG*

215.4

"As soon as you gain a clear view of the power and goodness of Christ, your murmuring will cease. You will not pick at the faults of others. It is Phariseeism that leads men to exalt themselves by depreciating their brethren. An experience that some of us had some years ago at Battle Creek comes to my mind. There were several ministers who were very much disturbed because we kept the Sabbath and worked on Sunday. They went to the officers of the law, and said, 'We have a petition to place before you. We want you to arrest these people who are keeping Saturday and working on Sunday.' The officer said, 'I have heard that these people are quiet, law-abiding, honest, and religious people, and I see no occasion for interfering with them.' Then the minister showed him a petition that pleaded for a law to prohibit Sabbath-keepers from working on Sunday. The officer took the paper, and tore it to pieces, and said, 'Get out, you bigots!' Brethren, I fear that there are bigots among us. Stop picking flaws in the character of others, and attend to your own work. When persons come to you with miserable tales of the mistakes and misdoings of others, do not listen to them. Say to yourself, 'Is it my work to go and help settle this matter? If it is, God help me.' But if it is not your work, let it alone."—*The Review and Herald, June 11, 1889*, page 370.*FSG 215.5*

However, it was not merely specific points and duties or general spiritual exhortation that were found in these messages. Many of them contained information concerning the future and earnestly urged our people to prepare for what was coming upon the earth. Thus in *The Signs of the Times, April 21, 1890*, there was published an article with the heading, "The Danger of Skepticism in Our Youth." The last part of this article deals with the great destructions coming upon mankind, as follows:*FSG 216.1*

"We have an individual work to do to prepare for the great events that are before us. The youth should seek God more earnestly. The tempest is coming, and we must get ready for its fury, by having repentance toward God, and faith toward our Lord Jesus Christ. The Lord will arise to shake terribly the earth. We shall see troubles on all sides. Thousands of ships will be hurled into the depths of the sea. Navies will go down, and human lives will be sacrificed by

millions. Fires will break out unexpectedly, and no human effort will be able to quench them. The palaces of earth will be swept away in the fury of the flames. Disasters by rail will become more and more frequent; confusion, collision, and death without a moment's warning will occur on the great lines of travel. The end is near, probation is closing. Oh let us seek God while He may be found and call upon Him while He is near! The prophet says: 'Seek ye the Lord, all ye meek of the earth, which have wrought His judgment; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger.'"—*The Signs of the Times, April 21, 1890* page 242.*FSG 216.2*

In the Week of Prayer reading for 1904, as recorded in the *Review* of November 24, we find further statements concerning a great destruction that this earth must witness before the end. Mrs. White states:*FSG 217.1*

"Not long ago a very impressive scene passed before me. I saw an immense ball of fire falling among some beautiful mansions, causing their instant destruction. I heard some one say, 'We knew that the judgments of God were coming upon the earth, but we did not know that they would come so soon.' Others said, 'You knew? Why then did you not tell us? We did not know.' On every side I heard such words spoken....*FSG 217.2*

"Soon grievous troubles will arise among the nations—trouble that will not cease until Jesus comes. As never before, we need to press together, serving Him who has prepared His throne in the heavens, and whose kingdom rules over all. God has not forsaken His people, and our strength lies in not forsaking Him."—page 16.*FSG 217.3*

On the basis of the trying times ahead Mrs. White made many strong, soul-stirring appeals. Thus we read:*FSG 217.4*

"The four angels are holding the four winds that a special work may be accomplished: the saints of God are to be sealed in their foreheads. Brethren, how long before you will be ready for the seal of God? ..*FSG 217.5*

"Four mighty angels are still holding the four winds of the earth.

Terrible destruction is forbidden to come in full. The accidents by land and by sea; the loss of life, steadily increasing, by storm, by tempest, by railroad disaster, by conflagration; the terrible floods, the earthquakes, and the winds will be the stirring up of the nations to one deadly combat, while the angels hold the four winds, forbidding the terrible power of Satan to be exercised in its fury until the servants of God are sealed in their foreheads. Get ready, get ready, I beseech you, get ready before it shall be forever too late! The ministers of vengeance will pour all the terrible judgments upon a God-forsaken people. The way of obedience is the only path of life. May the Lord help you to see it in time to open your ears, that you may hear what the Spirit saith unto the churches."—*The Review and Herald, June 7, 1887*, page 354.*FSG 217.6*

These predictions concerning the great desolations that would be witnessed in the wars which were then future, and especially the words "one deadly combat," made a profound impression upon our people, and as the first world war began, and then the second, the minds of Adventists everywhere were called to what had been given us by the messenger of God years before. For all coming time they will strengthen the faith of this people in the prophetic gift as we see that everything Mrs. White wrote concerning future events finds a literal and definite fulfillment.*FSG 218.1*

For years our leaders were guided to a large extent by these weekly messages. They exercised a most helpful influence in uniting, organizing, inspiring, and keeping the advent movement. Even ministers of other churches made use of them. We think of one preacher, an earnest, godly man of another church, who largely built his weekly sermons on articles from Mrs. White which he found in our paper.*FSG 218.2*

Nearly all the periodicals in many languages that contain these weekly messages from Mrs. E. G. White are still with us. They are found in our libraries as well as with many individuals. They are among the most inspiring and helpful of all Mrs. White's writings. A share of them have been published in some of her books, but a large part have appeared only in periodicals. Our ministers cannot, we think, find any reading that will be more instructive to them than these articles.*FSG 218.3*

Chapter 17 — The Minneapolis Conference and the Great Revival

THE GENERAL CONFERENCE session at Minneapolis Minnesota, in 1888 is a notable landmark in Seventh-day Adventist history. It was really like crossing a continental divide into a new country. Some smiters of the brethren calling themselves reformers have tried to make out that the session was a defeat; whereas, the truth is that it stands out as a glorious victory and the occasion and the beginning of larger and better things for the advent church. At no other gathering in our entire history has the Lord in so marked a manner brought such light and victory to His people through Bible study and the Spirit of prophecy. We all need to know what happened in Minneapolis.*FSG 219.1*

Aside from its doctrinal controversies and deep and solemn spiritual tone and revival, this twenty-seventh session of the General Conference in Minneapolis stands out as our first great mission congress. S. N. Haskell was there to represent Great Britain. J. G. Matteson, the sturdy old pioneer of our work in Northern Europe, was the delegate from Sweden, Norway, and Denmark. L. R. Conradi, who had then been in Europe but a few years, came with a stirring report from Russia and a copy of our first tract in the Russian language. G. G. Rupert spoke for South America and T. H. Gibbs for Central America. W. C. White, who had recently spent two years overseas, reported quite at length on foreign missions. At that time a General Conference was not the huge affair that it now is. The number of delegates totaled sixty-six at the opening of the session, besides twelve who appeared as members “by virtue of conference employment.” The first meeting of the session came at 9 AM, October 17. S. N. Haskell was chosen temporary chairman, and Uriah Smith, editor of the *Review*, secretary.*FSG 219.2*

With the exception of the session held in 1881, the Minneapolis General Conference is our only session after our church was fully organized from which the president was absent. G. I. Butler, who had been president eleven years, was one of the most energetic leaders the advent movement ever had, but, worn with much work at this time, he was ill, and unable to attend the meeting. Thus the need of choosing a new General Conference president arose, with

other matters that demanded careful study and prayer. There were those who thought that W. C. White, who had been prominent at the meeting, should be chosen president of the General Conference, but he firmly declined, stating that God had given him another work. The conviction became general that a new man must be found, a strong spiritual leader who by the grace of God would have the ability to gather the workers and unite them again as one body in Christ. The choice fell on O. A. Olsen, who was in Europe at the time. For the next eight years he was president of the General Conference and largely responsible under God for the strong revival work which was carried on.*FSG 220.1*

The advent church is the church militant. The message it brings concerning the Sabbath, temperance, amusements, fashions, and similar subjects, cuts straight across the customs and ways of the world. It takes courage for a businessman or any man to turn from Sunday-keeping to the Sabbath of the Lord. There are other external things that are not easy to overcome. However, in the life of an individual believer the outside dangers are never as perilous as those within. It is so with the church. Adventists have little to fear from the open opposition of the world. We have everything to fear lest error, impurity, or intemperance, like creeping paralysis, spread among the members.*FSG 220.2*

During the first thirty years of our history, our ministers were constantly battling against the prejudices and errors of the Protestant churches. But the advent cause prospered. The power of argument was so convincing that people began to see that the Adventists were right, and could not be defeated in debate. One result of this was that many joined our church, but it also brought in a perilous feeling of security and self-complacency.*FSG 221.1*

Many theologians have defended righteousness by faith and other basic truths as a creed or theory. They have argued and reasoned about it without knowing it as a living experience that brought deliverance and joy to their own souls. To them faith was more or less intellectual assent. Almost without knowing it themselves, they drifted into legalism. To a large extent that was our condition before the Minneapolis meeting.*FSG 221.2*

In the history of the remnant church, the latter part of the seventies and nearly all the eighties were a time of spiritual half warmness. At times it seemed as though the first love and the longing for the second advent were beginning to die out. Though our leaders held fast to the doctrines of the message and though new converts were won, there was a marked spiritual dearth. This tendency toward formal religion without power was really becoming alarming.*FSG 221.3*

But the Lord did not forsake or cast off His people. Ourleaders were mightily impressed with the need of seeking God for new power. In the fall of 1882 the General Conference Committee decided to appoint three days of fasting and prayer, December 1-3. In the *The Review and Herald, November 21, 1882*, Elder Butler wrote of this "season of fasting and prayer." He said in part:*FSG 221.4*

"We greatly need a baptism of the Spirit of God. Out of this condition of half warmness, a people are to be developed who will be 'without fault before the throne of God.' Indifference must be shaken off; new zeal must be obtained. The progress of the work is greatly retarded because of our unconsecrated condition as a people. We think we have as much or even more zeal as a people than other denominations, and because of this may feel satisfied; yet when we compare ourselves with the apostolic church, what a sad contrast do we present! To compare favorably in zeal with fallen Babylon may satisfy some; but if it does, their spiritual perceptions must be very obtuse. Such a condition will never meet the approbation of God. We must, if prepared for translation, compare favorably with the ancient worthies whom God accepted.*FSG 222.1*

"There are many things in our condition which should humble us down in the dust before God. Our ministry, as a whole, is weak in spiritual power. Their labors do not accomplish the result in gathering souls which were seen among us years in the past, though the opposition to our views is not nearly as bitter as then. Pride, vanity, and love of pleasure have greatly increased among us. Fault-finding, murmuring, and censoriousness, and criticizing spirit, are far too prevalent. Heinous sins crop out among us, and

come to light from time to time among our membership. We are doing but little in circulating our publications to what we should do. Many act as though we had ages in which to do our work."*FSG 222.2*

"These are sad, humiliating facts, which we are forced to admit. We are ashamed to write them. But God knows them, and many of our fellow-men know them; and in view of them it becomes us all to humble ourselves under the mighty hand of God, that he may turn away his anger from us. God has very plainly revealed to us our condition in the recent Testimony."—*The Review and Herald, November 21, 1882*, page 722.*FSG 222.3*

The reading of our literature of the years referred to above reveals that our pamphlets and sermons were theoretical and doctrinal rather than spiritual. There were many debates with preachers of other denominations on the Sabbath, the immortality question, and other topics. Our ministers found it easy to defend the truth of God with the Scriptures, but sometimes the very clearness of their arguments gave them a self-confidence that endangered their spiritual life. The trend toward the argumentative also led to certain kinds of cold and speculative religious intellectualism. There were good reading courses for the preachers; there were institutes that would help them educationally; but there was lacking that power of the Holy Ghost and burden for the lost which are the secret of growth in the work of the Lord.*FSG 222.4*

The Minneapolis session stands out like some towering mountain above all the other conference sessions of this advent movement. It teaches us certain lessons, too, that should be understood by all. It introduced a new period in our work—a time of revival and soul saving. The truth which brought this mighty awakening was the message of righteousness by faith. Christ was lifted up, and God did marvelous things for His people. Those who lived through those days of refreshing can never forget them. In every conference and in many churches and, above all, among the young people of this denomination those days were a time of happy spiritual experience, with a great mission awakening.*FSG 223.1*

Mrs. White returned from Europe in 1887 with a burden on her heart

for a genuine spiritual rebirth of the Adventist Church both at home and overseas. She had done a large work for the spiritual welfare of our churches in Europe. She saw that as the leaders in our church became more controversial, the members of the churches became more critical. Of this spirit of legalism and criticism in Europe she wrote:*FSG 223.2*

"We have now visited all the churches in Switzerland, and spoken once or more in each place. But we feel a great desire to do more thorough work for them. While the brethren are noble, wholehearted, and generous to the last with what little they have, there is a great work to be done for them. They need more of a spirit of union and brotherly love. Not only is this the case in the churches in Switzerland, but we find the same difficulty existing all through Europe. There is a criticizing, exacting spirit manifested, which, if long cherished, is sure death to spirituality and a growth in grace."—*The Review and Herald, July 20, 1886*, page 450.*FSG 224.1*

On her return to America, she continued to plead for deep, genuine spiritual awakening. In fact, many of the most appealing and even stern words of reproof given to this church by the Spirit of prophecy came at that time. She says:*FSG 224.2*

"A revival of true godliness among us is the greatest and most urgent of all our needs. To seek this should be our first work.... The old standard-bearers knew what it was to wrestle with God in prayer, and to enjoy the outpouring of His Spirit. But these are passing off from the stage of action; and who are coming up to fill their places? How is it with the rising generation? are they converted to God? What is our condition in this fearful and solemn time? Alas, what pride is prevailing in the church, what hypocrisy, what deception, what love of dress, frivolity, and amusement, what desire for the supremacy! All these sins have clouded the mind, so that eternal things have not been discerned. O my brethren, will you grieve the Holy Spirit, and cause it to depart? Will you shut out the blessed Savior, because you are unprepared for His presence? Will you leave souls to perish without the knowledge of the truth, because you love your ease too well to bear the burden that Jesus bore for you? Let us awake out of sleep. 'Be sober, be vigilant;

because your adversary the Devil, as a roaring lion, walks about, seeking whom he may devour.'"—*The Review and Herald, March 22, 1887*, pages 177, 178.*FSG 224.3*

When Mrs. White came back to America in 1887, she attended the General Conference session in Oakland, California, in November. There again she made plain the burden for the spiritual revival that was on her heart. Concerning her labors at that conference, Uriah Smith, editor of the *Review*, wrote:*FSG 224.4*

"Sister White attends the morning meetings at 6 AM, and imparts instruction in spiritual things of the greatest value. The great inquiry, and the earnest feeling, seems to be, How long shall we fail to discharge our duty to warn the world of these things as we ought to discharge it? How long shall we fail to unite our efforts to the strength that resides in the arm of Omnipotence, to make our work effectual in arousing men to their danger? This reaching out after God brings light and hope, and a promise of soon-coming triumph. May it increase to such a degree as to make this Conference memorable above any other that we have yet enjoyed. Oakland, California, November 18."—*The Review and Herald, November 29, 1887*, page 744.*FSG 225.1*

The wish expressed by Elder Smith concerning the conference of 1887 was to be fulfilled in the next conference a year later. It was in this Minneapolis meeting of 1888 that the Adventist Church fully faced the great need of a genuine turning to the Lord. Two younger ministers came to that meeting with a burden to study the question of righteousness by faith as an experience rather than as a mere doctrine. Their instruction called forth a great deal of discussion and some opposition. The Minneapolis session was a stormy one, but the final outcome was good. After the meeting several wrote to Mrs. White and inquired as to the messages coming to them on righteousness by faith. In her reply she said:*FSG 225.2*

"Several have written to me, inquiring if the message of justification by faith is the third angel's message, and I have answered, 'It is the third angel's message in verity.'"—*The Review and Herald, April 1, 1890*, page 193.*FSG 225.3*

Righteousness by Faith Not New Light

There are those who have entertained the mistaken idea that the message of the righteousness of Christ was an unknown truth to the advent movement up to the time of the Minneapolis meeting, but the fact is that our pioneers taught it from the very beginning of the advent church. As a young preacher, I often heard our veterans, such as J. G. Matteson and E. W. Farnsworth, declare that justification by faith was not a new teaching in our church. Some of the best and most godly preachers we ever had told us that they had always preached forgiveness of sin through the merits of Christ alone and salvation by grace only. The revival sermons of that day were touching and appealing, and set forth the need of the righteousness of Jesus just as it is taught in the Bible. Mrs. White, in writing of this, says:*FSG 225.4*

"Laborers in the cause of truth should present the righteousness of Christ, not as new light but as precious light that has for a time been lost sight of by the people."—*The Review and Herald, March 20, 1894*, page 177.*FSG 226.1*

To show that these words are true, it might be stated that at the General Conference session in 1882 in Rome, New York, it was voted to prepare a larger tract on "Justification by Faith," and R. F. Cottrell, one of the early pioneers, was asked to write it. No one can object to the doctrine of that treatise except to say that it was a dry presentation. Righteousness by faith was not unknown, but the difficulty was that a legal, nominal religion had more or less crowded out the living Christ from our hearts and teaching. In the *Review* article from which the above quotation is taken we find these words:*FSG 226.2*

"The third angel's message calls for the presentation of the Sabbath of the fourth commandment, and this truth must be brought before the world; but the great center of attraction, Jesus Christ, must not be left out of the third angel's message. By many who have been engaged in the work for this time, Christ has been made secondary, and theories and arguments have had the first place....*FSG 226.3*

"A veil has seemed to be before the eyes of many who have

labored in the cause, so that when they presented the law, they have not had views of Jesus, and have not proclaimed the fact that, where sin abounded, grace doth much more abound....*FSG 226.4*

“A legal religion has been thought quite the correct religion for this time. But it is a mistake. The rebuke of Christ to the Phariseesis applicable to those who have lost from the heart their first love. A cold, legal religion can never lead souls to Christ; for it is a loveless, Christless religion.”—*The Review and Herald, March 20, 1894*, pages 177, 178.*FSG 226.5*

As to whether righteousness by faith was new light, Mrs. White spoke as follows:*FSG 227.1*

“I have had the question asked, What do you think of this light that these men [A. T. Jones and E. J. Waggoner] are presenting? Why, I have been presenting it to you for the last forty-five years, the matchless charms of Christ. This is what I have been trying to present before your minds.”—Sermon delivered at Rome, New York, June 17, 1889; MS. 5, 1889.*FSG 227.2*

The Years Before the Conference

The years preceding the Minneapolis conference of 1888 were indeed a period of peril to the advent movement. Legalism was increasing, and a dead, formal preaching was everywhere in evidence. It was the worst crisis into which the church had yet come. In order that we may understand how questions of mere theory had come to the front and how the love for debates was quenching the Spirit by causing dissensions in our own ranks, it should be remembered that just before the conference the editor of the Signs had written several articles stating his position on the "law in Galatians," and the General Conference president had replied in some articles setting forth the exact opposite understanding of this question in the *Review*. People came to the conference with the definite expectation that there would be conflict, and some rejoiced to believe that they might have part in this kind of debate.*FSG 227.3*

There was with some a harsh spirit, a personal love of argument, and a vain boasting of their skill to win. They came to the workers' meeting before the session in a fighting spirit, and this resulted in much heated discussion and debate concerning certain points, especially the so-called "law in Galatians" and the names of the ten nations symbolized by the ten horns of *Daniel 7*. More than a year before the Minneapolis conference, Mrs. White wrote to Elders Jones and Waggoner disapproving of the dissensions which were coming in, especially about Galatians. Thus in this timely manner the Lord again sent help to His people through the Spirit of prophecy. In a letter written in Basel, Switzerland, February 18, 1887, and addressed to the two men who were leading out in the discussion of these topics, we find these words:*FSG 227.4*

"I have not been in the habit of reading any doctrinal articles in the paper that my mind should not have any understanding of anyone's ideas and views, and that not a mold of any man's theories should have any connection with that which I write....*FSG 228.1*

"It is no small matter for you to come out in the 'Signs' as you have done and God has plainly revealed that such things should not be done. We must keep before the world a united front. Satan will

triumph to see differences among Seventh-day Adventists. These questions are not vital points.... I did see years ago that Elder [E. H.] Waggoner's views were not correct, and read to him matter which I had written....*FSG 228.2*

"The Reformation was greatly retarded by making prominent differences on some points of faith and each party holding tenaciously to those things where they differed. We shall see eye to eye ere long, but to become firm and consider it your duty to present your views in decided opposition to the faith or truth as it has been taught by us as a people, is a mistake, and will result in harm, and only harm, as in the days of Martin Luther.... But how do you think I feel to see our two leading papers in contention? I know how these papers came into existence, I know what God has said about them, that they are one, that no variance should be seen in these two instrumentalities of God. They are one and they must remain one, breathing the same spirit, exercised in the same work, to prepare a people to stand in the day of the Lord, one in faith, and one in purpose."—*Letter 37, 1887*, to J. H. Waggoner and A. T. Jones from Basel, Switzerland, February 18, 1887.*FSG 228.3*

It was not in harmony with the manner of labor followed by Mrs. White to argue doctrines or to bring strong pressure to bear upon any in regard to disputed points. She urged all to exalt Jesus in their Bible study, making Him the source and center of every doctrine, and to avoid needless and ambitious strife. The whole tenor of her instruction was away from a merely nominal religion.*FSG 228.4*

Preconference Workers' Meeting

The Minneapolis session was preceded by a workers' meeting lasting a week. At this ministerial institute several topics, such as the ten kingdoms of *Daniel 2* and *7* and the law in Galatians, were hotly disputed. justification by faith was on the agenda, too, but did not take first place in the early meetings. It was a session of outstanding doctrinal controversy. The two men who especially urged righteousness by faith also advanced certain teachings concerning these two topics, which brought in confusion. Their extreme position on these subjects gave others an unwarranted excuse to question what they taught concerning justification by faith.*FSG 229.1*

The institute almost took on the form of a public debate, not with outsiders but among our best ministers. J. H. Morrison, an honored minister in our ranks and president of the Iowa Conference, took one side in a discussion with Dr. E. J. Waggoner about the law in Galatians. He was an earnest Christian, and believed in righteousness by faith, but feared the extreme views of Dr. Waggoner on the two laws as taught in Galatians. In later years, when A. T. Jones and others had gone into fanaticism, he defended the advent message with much zeal and success, as is clearly seen by his book on that topic. Uriah Smith debated with A. T. Jones concerning the ten kingdoms. Elder Smith championed the Huns as one of the ten, while Jones claimed, and no doubt rightly so, that the Alamanni were of the ten. Little by little our church came to see that some of Dr. Waggoner's views on Galatians were unsound and should be given up. Mrs. White said little about the points at issue but warned earnestly against the spirit of strife and hatred.*FSG 229.2*

The ministers present took sides with one or the other. Elder Smith was a modest but well-informed man; Elder Jones was more rugged and boastful. At one point he said, "The difficulty with Brother Smith is that he does not know who the ten kingdoms are and yet argues for the Huns while I know and can prove my position." Mrs. White, who usually did not attend these debates, happened to be there, and she arose and severely reprimanded Elder Jones for his disrespect to an old pioneer in the advent

movement. Mrs. White strongly urged our people not to discuss and dispute as they had the doctrinal question of the ceremonial law and the ten kingdoms. Concerning this she wrote that other churches had—*FSG 230.1*

“Quibbled about matters of no special importance which were not given by the Lord as tests, and dwelt upon their differences of opinion till these differences became as mountains, separating them from Christ and from one another, destroying unity and love.*FSG 230.2*

“We are in danger of falling into similar errors. Never should that which God has not given as a test be carried as was the subject of the law in Galatians. I have been instructed that the terrible experience at the Minneapolis conference is one of the saddest chapters in the history of the believers in present truth. God forbids that the subject of the two laws should ever again be agitated as it then was. Some are not yet healed of their defection and would plunge into this subject once more. Should they do this, differences of opinion would again create division. This question must not be revived.”—*Letter 179, 1902*.*FSG 230.3*

As a result of this instruction to cease all debating concerning the epistle to the Galatians, controversy ceased and little by little the true light came as we have it now. This does not mean that we are not to study Galatians, but we are not to encourage needless discussion of minor points.*FSG 230.4*

Sermons That Helped

During the workers' meeting and the conference Mrs. White preached six soul-stirring sermons. Each address was really a solemn appeal for a return to the first love. Her sermon on "Christless Preachers" made a profound impression on the entire conference. In the *The Review and Herald, October 23, 1888*, Uriah Smith, editor and also the secretary of the session, wrote as follows:*FSG 231.1*

"Sabbath, October 13, was a memorable day on account of the refreshing received from the Lord. Sister White spoke in the afternoon with great freedom and power. From the text, 'Behold what manner of love the Father has bestowed upon us, that we should be called the sons of God,' most precious lessons were drawn of the great goodness of God to us, and how we should receive His love, and what He is willing to do for us, and what returns we should make to Him for His manifold mercies to us. Hearts were melted by the sweet influence of the meeting, and it was indeed good to be there. After the discourse, sixty-two earnest testimonies were borne in quick succession, the burden of which was thanksgiving and praise for the mercies and goodness of the Lord."—*The Review and Herald, October 23, 1888* page 664.*FSG 231.2*

The sermons and talks of Mrs. White through both institute and conference were marked by deep spiritual fervor and the power of the Holy Spirit. Though the Bulletin for the session is brief, the following reference to her earnest efforts is found:*FSG 231.3*

"Among the most interesting and important meetings, are the earnest morning devotional meetings. The exhortations of Sister White have been most cheering, as she has presented the love of Christ and His willingness to help. That He is waiting to pour out of His Spirit upon His people in abundant measure. One important thing in the cause of Christ is to be connected with Christ."—*The General Conference Bulletin, Number 7, 1888*, page 3.*FSG 231.4*

On Sabbath, October 20, Mrs. White preached the sermon. Her topic was "Advancing in Christian Experience," and her text, *2 Peter*

1:11, 12. In part she said:*FSG 231.5*

“Now what we want to present is, how you may advance in the divine life. We bear many excuses, I cannot live up to this or that. What do you mean by this or that? Do you mean that it was an imperfect sacrifice that was made for the fallen race upon Calvary, that there is not sufficient grace and power granted us that we work away from our own natural defects and tendencies, that it was not a whole Savior our that was given us? or do you mean to cast reproach upon God? Well, you say, it was Adam’s sin. You say, I am not guilty of that, and I am not responsible for his guilt and fall. Here all these natural tendencies are in me and I am not to blame if I act out these natural tendencies. Who is to blame? Is God?”—MS. 8, 1888.*FSG 232.1*

Danger of Extreme Positions

Eagerness for debate was not the only peril that threatened the Adventist Church at the time of the Minneapolis session. Some were strongly inclined to take radical positions, as though it were a sign of strength to be extreme. Mrs. White never wrote a line about the ten kingdoms to support either one side or the other. Nor did she endorse the ideas advanced by Elder Waggoner concerning Galatians. She urged strongly that the discussion of this question should be dropped and attention be given to the subject of justification by faith. She even seemed to have a feeling that the two men who were so prominent at that time might later on be carried away by their extreme views of certain points. Concerning this she says:*FSG 232.2*

"It is quite possible that Elder Jones or Waggoner may be overthrown by the temptations of the enemy; but if they should be, this would not prove that they had had no message from God, or that the work that they had done was all a mistake. But should this happen, how many would take this position, and enter into a fatal delusion because they are not under the control of the Spirit of God. They walk in the sparks of their own kindling, and cannot distinguish between the fire they have kindled, and the light which God has given, and they walk in blindness as did the Jews."—*Letter 24, 1892*.*FSG 232.3*

There was danger that these two men might go to extremes even in teaching righteousness by faith. In a letter to Elder Jones sent from New Zealand in 1892, she wrote:*FSG 233.1*

"I was attending a meeting, and a large congregation were present. In my dream you were presenting the subject of faith and the imputed righteousness of faith and the imputed righteousness of Christ by faith. You repeated several times that works amounted to nothing, that there were no conditions. The matter was presented in that light that I knew minds would be confused and would not receive the correct impression in reference to faith and works, and I decided to write to you.*FSG 233.2*

"You state this matter too strongly. There are conditions to our

receiving justification and sanctification, and the righteousness of Christ. I know your meaning, but you leave a wrong impression upon many minds. While good works will not save even one soul, yet it is impossible for even one soul to be saved without good works. God saves us under a law, that we must ask if we would receive, seek if we would find, and knock if we would have the door opened unto us. Christ offers Himself as willing to save unto the uttermost all who come unto Him. He invites all to come to Him. 'Him that cometh to Me I will in no wise cast out.'"—*Notebook Leaflets*, Volume I, Number 21, page 1.*FSG 233.3*

The Results of the Meeting

The General Conference does not settle a question of doctrine by vote, and there was no vote or decision recorded of the debating at Minneapolis. The knowledge of truth cannot be settled by vote. It grows by inward conviction. Some have spoken of the Minneapolis conference as though it ended in apostasy. Nothing could be further from the truth. The Lord gave His people a marvelous victory. It was the beginning of a great spiritual awakening among Adventists. Only those who attended the conference can understand the spiritual power that was manifest and the victories gained in the struggles and criticism that came in. Mrs. White, in writing after the Minneapolis conference, indicates clearly that the message of righteousness by faith as set forth especially in the epistle to the Romans brought great blessing to the Adventist Church. In writing of the General Conference, a year later, that is, in 1889, she said:*FSG 233.4*

"We are having most excellent meetings. The spirit that was in the meeting in Minneapolis is not here. All moves off in harmony. There is large attendance of delegates. Our five o'clock morning meeting is well attended, and the meetings good. All the testimonies to which I have listened have been of an elevating character. They say that the past year has been the best of their life; the light shining forth from the Word of God has been clear and distinct—justification by faith, Christ our righteousness. The experiences have been very interesting.*FSG 234.1*

"I have attended all but two morning meetings. At eight o'clock Brother Jones speaks upon the subject of justification by faith, and great interest is manifested. There is a growth in faith and in the knowledge of our Lord and Savior Jesus Christ. There are quite a number who have not had an opportunity to hear upon this subject before but they are taking it in, and are being fed with large morsels from the Lord's table. The universal testimony from those who have spoken has been that this message of light and truth which has come to our people is just the truth for this time and wherever they go among the churches, light, and relief, and the blessing of God is sure to come in."—MS. 10, 1889 (November 5).*FSG 234.2*

The Minneapolis meeting itself, though not a little weakened by a love of debate and argument, was for many a season of repentance and confession and spiritual refreshing, as stated by Mrs. White seven years later:*FSG 234.3*

"Again and again the Spirit of the Lord came into the meeting [at Minneapolis] with convincing power, notwithstanding the unbelief manifested by some present."—*Letter 51a, 1895*. (May I.)*FSG 234.4*

But it took some time to get this good work of refreshing under way. The church was in dire need of spiritual shepherds who could really feed them with the bread of life. The president of the General Conference, O. A. Olsen, speaking of the need of the revival, said in his address to the General Conference of 1891:*FSG 234.5*

"We have been very desirous that we might see much of God's blessings, and share in a large outpouring of His Spirit during this conference, which will enable us to properly understand the nature of our work, and give wisdom to deal with every question that may come up, and lead us to right conclusions in all our deliberations....*FSG 235.1*

"The spiritual condition of our churches and people in general is not what we would desire. Living in such a time as we do, carrying the responsibilities that we are, and in view of the light and truth committed to us, we ought to be a most devoted and consecrated people. We have reasons for encouragement. There seems to be a waking up to the importance of this matter. Our churches are hungering for spiritual food....*FSG 235.2*

"Two ministers' schools have been held since our last general gathering. The first one commenced immediately after the close of the last General Conference, and continued twenty weeks; the second one of sixteen weeks has just closed, and we are glad to say that they have been a success beyond our expectations. The number in attendance at the first ministers' school held in the winter of 1888-9, reached a little more than fifty, and in the last one the regular attendance has reached over one hundred and thirty."—*The General Conference Bulletin, 3, 4*, 1891.*FSG 235.3*

Of this time and the work of revival, Mrs. White wrote:*FSG 235.4*

"Those who choose to stand on the outskirts of the camp, cannot know what is going on in the inner circle. They must come right into the inner courts, for as a people we must be united in faith and purpose. We have only just begun to get a little glimmering of what faith is; for it is hard for those who have been absorbed in looking at dark pictures of unbelief, to see anything else save darkness. For nearly two years we have been urging the people to come up and accept the light and the truth concerning the righteousness of Christ, and they do not know whether to come and take hold of this precious truth or not. They are bound about with their own ideas. They do not let the Savior in. I have done what I could to present the matter. I can speak to the car, but I cannot speak to the heart. Shall we not arise and get out of this position of unbelief? Shall we not bruise Satan under our feet? I beseech of you, Come up where the living waters flow.*FSG 235.5*

"Yesterday morning I arose with an agony upon my soul, and I could only say, 'Lord, Thou knows all about it. My heart is burdened, and Thou knows that I cannot bear this load. I must have more help than I yet have had. Thou knows that when I see men taking positions contrary to Thy word, I am crushed under the load, and I can do nothing without Thy help.' It seemed that as I prayed a wave of light fell about me, and a voice said, 'I will be with thee to strengthen thee.' Since then I have been resting in Jesus. I can hide in Him. I am not going to carry this load any longer. I shall lay it down at the feet of my Redeemer....*FSG 236.1*

"You will meet with those who will say, 'You are too much excited over this matter. You are too much in earnest. You should not be reaching for the righteousness of Christ, and making so much of that. You should preach the law.' As a people, we have preached the law until we are as dry as the hills of Gilboa that had neither dew nor rain. We must preach Christ in the law, and there will be sap and nourishment in the preaching that will be as food to the famishing flock of God."—*The Review and Herald, March 11, 1890*, Pages 145, 146.*FSG 236.2*

All through this period of revival, beginning with 1888, the

messenger of the Lord sent out most earnest appeals urging our people to seek a living experience in justification by faith, and calling upon both ministers and members to seek God with all their hearts. Many of these appeals were printed in the first articles of the *Review* just a few of them will be quoted.*FSG 236.3*

"The present message—justification by faith—is a message from God; it bears the divine credentials, for its fruit is unto holiness."—*The Review and Herald, September 3, 1889*, page 545.*FSG 236.4*

"The small churches have been presented to me as so destitute of spiritual food that they are ready to die.... I was up at two o'clock this morning, pleading with God for the people, pleading with Him as to how the tide of unbelief could be stayed; and the message seemed to come to me, 'Do the best you can, go forward and upward. I will be at thy side; I will sweep back the darkness that is beclouding the perceptions of those who are honest in heart.' It is time that the trumpet had a certain sound. The Lord is coming, and we must be ready!"—*The Review and Herald, March 4, 1890*, pages 129, 130.*FSG 236.5*

"Suppose that you blot out the testimony that has been going during these last two years proclaiming the righteousness of Christ, who can you point to as bringing out special light for the people? This message as it has been presented, should go to every church that claims to believe the truth, and bring our people up to a higher stand-point. Where are the builders that are carrying forward the work of restoration? ... God does not want any man to think that no other message is to be heard but that which he may have given. We want the past message and the fresh message. Let the Spirit of God come into the heart."—*The Review and Herald, March 18, 1890*, pages 161, 162.*FSG 237.1*

The Blessed Aftercrop

The response to these revival appeals was seen in the extended spiritual awakening both here and overseas. They marked the beginning of a strong mission advance and became the dawn of a glorious day for the Adventist Church.*FSG 237.2*

Though the Minneapolis conference was a stormy meeting, the fruitage was most encouraging. As already stated, it marked the beginning of a new era of spiritual awakening and growth. O. A. Olsen, the newly elected president of the General Conference, W. W. Prescott, E. W. Farnsworth, and many other mighty men in the Word, but above all Mrs. White, started a series of revival meetings in every part of America. In our schools and other institutions, in the camp meetings, and in many, many local churches the Lord did great things for His people. Young people in one church wrote letters to the youth of other churches telling of the new freedom, joy, and victory which they had found in Christ. As this book deals primarily with the fruitage of the Spirit of prophecy, I shall tell mainly of the labors of Mrs. White after the conference. The next few years were among the busiest of her life. The *Review* and other papers contain a large number of articles from her on the subject under consideration, as anyone following her writing during those years will see. But she also labored and traveled extensively, as she writes herself. Of these labors she said in a sermon at Battle Creek:*FSG 237.3*

“I have traveled from place to place, attending meetings where the message of the righteousness of Christ was preached. I considered it a privilege to stand by the side of my brethren, and give my testimony with the message for the time; and I saw that the power of God attended the message wherever it was spoken. You could not make the people believe in South Lancaster that it was not a message of light that came to them. The people confessed their sins, and appropriated the righteousness of Christ. God has set His hand to do this work. We labored in Chicago; it was a week before there was a break in the meetings. But like a wave of glory, the blessing of God swept over us as we pointed men to the Lamb of God that takes away the sin of the world. The Lord revealed His glory, and we felt the deep moving of His Spirit. Everywhere the

message led to the confession of sin, and to the putting away of iniquity."—*The Review and Herald, March 18, 1890*, page 161.*FSG 238.1*

Two years later she wrote of these blessed experiences:*FSG 238.2*

"After the Minneapolis meeting how wonderfully the Spirit of God wrought; men confessed that they had robbed God by withholding tithes and offerings. Many souls were converted. Thousands of dollars were brought into the treasury. Rich experiences were related by those whose hearts were aglow with the love of God."—MS. 22, 1890 (Feb. 3).*FSG 238.3*

But it was at the General Conference session one year later, October 18 to November 5, 1889, that the great results of these earnest revival labors began to appear even more clearly. Near the close of that conference Mrs. White wrote in a letter:*FSG 238.4*

"I am surprised that I am as well as I am. I had great fear that my summer's work would enfeeble me for the winter, but to the praise of God I will say He has mercifully lifted me up above my infirmities. I am very much better than for many months, better than last year..*FSG 238.5*

"We have a feast of fat things and when we see souls grasping the light we are rejoiced, looking unto Jesus who is the Author and Finisher of our faith. Christ is the great pattern; His character must be our character. All excellence is in Him. Turning from man and every other model with open face we behold Jesus in all His glory. And their minds are filled with the grand and overpowering ideas of His excellence; every other object sinks into insignificance, and every part of moral discipline is lost which does not promote their likeness to His image. I see heights and depths that we may reach accepting every ray of light and going forward to a greater light. The end is near and God forbid that we shall be asleep at this time.*FSG 239.1*

"I am so thankful to see with our ministering brethren a disposition to search the Scriptures for themselves. There has been a very great lack of deep searching of the Scriptures, storing the mind with the gems of truth. How much we all lose because we do not put to

the tax our minds to search with much prayer for divine enlightenment to understand His holy word. I believe there will be a decided advance among our people, a more earnest endeavor to keep pace with the third angel's message."—MS. 10, 1889.*FSG 239.2*

Some may well ask, What was this teaching of righteousness by faith which became the mainspring of the great Adventist revival, as taught and emphasized by Mrs. White and others? It was the same doctrine that Luther, Wesley, and many other servants of God had been teaching. This is easily seen when one reads the articles by Mrs. White in our papers for many years, and also her large books. Salvation by faith alone is beautifully set forth in the small book *Steps to Christ*, first printed in 1892. It is also strongly stressed in books like *Thoughts From the Mount of Blessing*, *Christ's Object Lessons*, and above all in that grand book, *The Desire of Ages*.*FSG 239.3*

To show just what Adventists believe and what Mrs. White taught concerning Christ as our righteousness and justification by faith we quote the following:*FSG 239.4*

"We do not earn salvation by our obedience; for salvation is the free gift of God, to be received by faith. But obedience is the fruit of faith. 'Ye know that He was manifested to take away our sins; and in Him is no sin. Whosoever abides in Him sins not; whosoever sinned hath not seen Him, neither known Him.' Here is the true test. if we abide in Christ, if the love of God dwells in us, our feelings, our thoughts, our actions, will be in harmony with the will of God as expressed in the precepts of His holy law....*FSG 240.1*

"We have no righteousness of our own with which to meet the claims of the law of God. But Christ has made a way of escape for us. He lived on earth amid trials and temptations such as we have to meet. He lived a sinless life. He died for us, and now He offers to take our sins and give us His righteousness. If you give yourself to Him, and accept Him as your Savior, then, sinful as your life may have been, for His sake you are accounted righteous. Christ's character stands in place of your character, and you are accepted before God just as if you had not sinned."—*Steps to Christ, 66,*

67.FSG 240.2

One phase or part of the truth concerning Christ's righteousness, which many seem to have passed by unnoticed, was strongly stressed and explained in those years of blessed revival. I refer to the Bible truth that the "righteousness of God" which we have by faith is the righteous life of Christ as lived here on earth in human flesh. There can be, of course, but one perfect righteousness, which is the righteous character of the Father and Christ. This righteousness as far as men are concerned is taught perfectly in the law and it is also revealed in all its divine perfection and beauty in the sinless life of Christ on earth. This is thus stated by Mrs White:*FSG 240.3*

"Christ came from the courts of glory to this sin-polluted world, and humbled Himself to humanity. He identified Himself with our weaknesses, and was tempted in all points like as we are. Christ perfected a righteous character here upon the earth, not on His own account, for His character was pure and spotless, but for fallen man. His character He offers to man if he will accept it. The sinner, through repentance of his sins, faith in Christ, and obedience to the perfect law of God, has the righteousness of Christ imputed to him; it becomes his righteousness, and his name is recorded in the Lamb's book of life. He becomes a child of God, a member of the royal family."—*Testimonies for the Church 3:371, 372.FSG 240.4*

The Righteousness of Christ in Human Flesh

It was a new thought to many of our ministers that the "righteousness of God" accepted by us in faith is the life of Christ on earth. Thus the. doctrine of justification by faith became clearer and its appeal to the people stronger. This light helped all.*FSG 241.1*

It was really at the General Conference session in 1893 that light on justification by faith seemed to gain its greatest victory, and it was the thought that it is the righteous life of Christ here on earth that is imputed to us by faith which brought great blessing. Just how Adventists thought and spoke of this in the days of the great revival is well illustrated in the following quotation from the *General Conference Bulletin*:*FSG 241.2*

"And we have it further, 'Buy of Me gold tried in the fire, and white raiment that thou may be clothed.' And you remember the description that we have already had of that raiment. The figure is, it is 'that garment that is woven in the loom of heaven, in which there is not a single thread of human making.' Brethren, that garment was woven in a human body. The human body—the flesh of Christ—was the loom, was it not? That garment was woven in Jesus; in the same flesh that you and I have, for He took part of the same flesh and blood that we have. That flesh that is yours and mine, that Christ bore in this world—that was the loom in which God wove that garment for you and me to wear in the flesh, and He wants us to wear it now, as well as when the flesh is made immortal in the end!*FSG 241.3*

"What was the loom? Christ in His human flesh. What was it that was made there? [Voice: The garment of righteousness.] And it is for all of us. The righteousness of Christ—the life that He lived—for you and for me, that we are considering tonight, that is the garment. God the Father—God was in Christ reconciling the world to Himself. 'His name shall be called Immanuel'—that is 'God with us.' Now then, He wants that garment to be ours, but does not want us to forget who is the weaver. It is not ourselves, but it is He who is with us. It was God in Christ. Christ is to be in us, just as God was in Him, and His character is to be in us, just as God was in Him, and His character is to be woven and transformed into us through these

sufferings and temptations and trials which we meet. And God is the weaver, but not without us. It is the co-operation of the divine and the human—the mystery of God in you and me—the same mystery that was in the gospel and that is the third angel's message. This is the word of the Wonderful Counselor.*FSG 241.4*

"[Voice: "Was not the character woven without us?"] Yes, but it will not become ours without us. So we are led through these fiery trials and temptations to be partakers of the character of Christ, and these trials and temptations that we meet reveal to us our characters and the importance of having His, so that through these same temptations that He passed through, we become partakers of His character, bearing about in the body the righteousness of the life of the Lord Jesus Christ.*FSG 242.1*

"Of course the garment was woven without us, and the beauty of it is that we are to have that garment as complete as He is. We are to grow up into Christ, until we all come in the unity of the faith. It is the same message still, until we all come in the unity of the faith, and of the knowledge of the Son of God unto a perfect man, 'unto the measure of the stature of the fullness of Christ.'*FSG 242.2*

"How tall are we to be in character before we leave this world? As tall as Christ. What is to be our stature? That of Christ. We are to be perfect men reaching 'unto the measure of the stature of the fullness of Christ.'"—*The General Conference Bulletin, 207, 208*, 1893.*FSG 242.3*

The Relation of Justification to Sanctification

Mrs. White often spoke of imparted righteousness, not as in contrast to the righteousness of God that is imputed, but as its fruitage in holiness of life. (*Christ's Object Lessons, 310-314*.) She strongly denies that we are saved by good works, but she also taught that true sanctification in genuine deeds of willing obedience will be the fruit of righteousness by faith. justification is "imputed" righteousness, and sanctification is "imparted" righteousness. But both are by faith. She said:*FSG 242.4*

"Righteousness within is testified to by righteousness without. He who is righteous within is not hard-hearted and unsympathetic, but day by day he grows into the image of Christ, going on from strength to strength. He who is being sanctified by the truth will be self-controlled, and will follow in the footsteps of Christ until grace is lost in glory. The righteousness by which we are justified is imputed; the righteousness by which we are sanctified is imparted. The first is our title to heaven, the second is our fitness for heaven."—*The Review and Herald, June 4, 1895*, page 353.*FSG 243.1*

Further quotations from the writings of Mrs. White on this topic cannot be given. Those who wish to read more will find righteousness by faith fully discussed in her many books. Salvation by grace alone is stated clearly not only in *Steps to Christ* but also in later works like *The Desire of Ages*, *Thoughts From the Mount of Blessing*, and *Christ's Object Lessons*. These books, as well as her many articles in our papers, helped to give this truth its proper place in the lives and teaching of the Adventist people. When we speak of the danger of formalism and dry theory that threatened us, it is helpful to remember how this same peril has ruined other churches, even leading them into complete apostasy. Many a religious movement has started well in the zeal of a first love and then grown cold and satisfied with fossilized doctrines. This state of nominal religion would have been fatal to the advent movement if it had not been for the revival brought in by the Spirit of prophecy. It has always been the experience of true believers that a mere profession of religion is one of the most insidious dangers which threatens the church member. That, we believe, is especially true today.*FSG 243.2*

Power of the Message of Righteousness

There was a manifestation of revival power unto salvation in the preaching of justification by faith in the nineties like the power to be seen in the coming "loud cry." Indeed, our ministers taught that it was the beginning of the "1atter rain" experience. Mrs. White called righteousness by faith "a principle of life that transforms the character and controls the conduct." (*The Desire of Ages, 555*.) She said further that "this is the glory of God which closes the work of the third angel." (*Testimonies for the Church 6:19*.) This must be remembered as we think of God's work today and tomorrow. As an illustration of the deep feeling and power of those revival days, I quote the following from a talk by O. A. Olsen at the General Conference session of 1893:*FSG 244.1*

"This place is becoming more and more solemn on account of the presence of God. I presume that none of us have ever before been in quite such a meeting as we are having at this time. The Lord is certainly coming very near, and is revealing things more and more, things which we have not heretofore appreciated nor understood. It is also evident that the message of the 'True Witness' is being appreciated more than in the past.*FSG 244.2*

"I felt very solemn last evening. To me the place was terrible on account of God's nearness, on account of the solemn testimony that was borne to us here. I am so glad that the Lord is working, and I expect to see great things as the result."—*The General Conference Bulletin, 188, 189*, 1893.*FSG 244.3*

Fruitage of Minneapolis Conference

The blessed consequences of the great awakening at and after the twenty-seventh session of the General Conference are with us yet. That great spiritual revival led our people not only nearer to God but to larger plans for the education and salvation of our youth. Several new schools were established, and in them the spiritual experiences and the call to missions were very prominent. During the nineties, too, many more missionaries were sent overseas, especially to Africa. In our colleges, foreign mission bands were organized and much study was given by our leaders and churches to the great task of sending the advent message to all the earth, including the extensive heathen lands. A strong work was built up in Australia. Three foreign-language departments were started in Union College—German, Swedish, and Danish-Norwegian. The well-known Abram La Rue went to the Far East. J. N. Anderson, our pioneer missionary in China, with many others following, began our widespread work in that country. During the later years of this revival period, Mrs. White was in Australia. The messages sent from there were an outstanding help. Then after four years she began to give messages on three other subjects: (1) the need of a new order in our organization to enable us to carry on successfully a world-wide mission work; (2) a new approach to our educational problems as fitted for all countries; (3) a call to real foreign-mission activity in heathen lands and, in fact, in all the earth. Others have written fully of her stay and work in Australia. I shall only add that her marvelous messages on the topics mentioned rallied our people everywhere to greater things for God. Thus the aftereffect of the great Minneapolis revival was the beginning of another era for the advent movement. This blessed period of revival, beginning in 1888, which was so rich in both holiness and mission fruitage, came, above all, as a direct result of the work of the messenger of the Lord through the Spirit of God.*FSG 244.4*

Chapter 18 — Messages on Missions and Institutions

THE SPIRIT OF PROPHECY messages have given instruction an encouragement to a great variety of gospel activities. Like a giant oak with spreading branches, these messages have shielded and built up the Adventist Church. When the Harvest Ingathering work first began and some opposed the plan of collecting from the outside, these messages defended and cheered everyone in that work. Up to the present time we have raised $34,456,277 for missions through this plan. When Christian welfare work was needed in this and other lands, it was encouraged by these messages. The same is true of temperance and prohibition, of young people's endeavor, of the Home Commission and many, many other fields of endeavor in the church of Christ.*FSG 246.1*

Some have said that the Spirit of prophecy writings did not seem to favor old people's homes or orphans' homes. This is a misunderstanding. Although they do not speak so much concerning these institutions as about some others, and although they advocate that orphans and the aged may often be best cared for in private homes, they most definitely teach that the church is responsible for the aged and feeble members needing help, and that orphans' homes ought to be established among us. In a testimony written in 1890 we were told that an orphans' home was "what was needed among us as a people, and that in enterprises of this kind we were far behind other denominations."—*Testimonies for the Church 8:133*. Then again we read in *The Ministry of Healing, 205*: "If all were done that could be done in providing homes in families for orphan children, there would still remain very many requiring care. Many of these children could be rescued through the work of orphan asylums."*FSG 246.2*

Missions Overseas

Adventists object to the word foreign when applied to missions. So many of our readers traveling over the earth have been made conscious of the fact that we are all foreigners as soon as we get outside our native land. We speak of overseas missions every country can use that term—but none of our missions are "foreign." The Adventist concept of church and mission is neither racial nor national. We have a message to all mankind—"every nation, and kindred, and tongue, and people," is the Bible expression. (*Revelation 14:6*.) This ideal of Holy Writ has been strengthened and explained to us in many messages from the Lord.*FSG 247.1*

"Our field is the world; our work the proclamation of the truths which Christ came to our world to proclaim."—*Testimonies for the Church 8:204*.*FSG 247.2*

"God's people are not to cease their labors until they shall encircle the world. The vineyard includes the whole world, and every part of it is to be worked. The waste places of the earth are to be cultivated. New territories are to be worked. At this time there should be representatives of present truth in every city, and in the remote parts of the earth. The light is to shine to all lands and all peoples. It will not be long before every one will have heard the warning and made his decision. Then shall the end come."—*Testimonies for the Church 6:24*.*FSG 247.3*

The fruitage of these many messages on the need of a world-wide mission work is seen today in our round-the-world our church activities. But the result of them is also seen in our church organization. The ideal of one world field, one message, and one church had brought forth the other ideal of one mission board and one mission treasury for the entire world. In other words, several guiding principles have grown out of these ideals.*FSG 248.1*

The first of these principles is that the world-wide Adventist General Conference has no foreign-mission board. Other churches almost without exception, if they carry on foreign missions, have a foreign-mission board, and some of them have more than one. We have foreign missionaries and missions evangelistic, medical, and

educational, in hundreds of countries, but we have no foreign-mission board. The General Conference Committee, which is the highest administrative authority among us, is our mission board, but it supervises the work in every land alike. It has general oversight of the work in China or Italy or any other country, as it does the work in the United States, where its headquarters are located.*FSG 248.2*

A second important principle in the Adventist denomination is that we have no foreign-mission treasury. The General Conference treasury is a treasury for all the world, and all the funds belong alike to the work everywhere. Adventists believe in private property. They think every man has a responsibility for what is his own, but they do not believe in private interests and concerns within the church. The church is one and the treasury is one, as has been set forth so beautifully again and again through the prophetic gift.*FSG 248.3*

The funds all belong to the Lord, and He has but one treasury. This applies not only to mission offerings but to the tithe. In the early years of this movement a local church, and especially a conference, would speak of its tithe as though it were its own. Some would say, "The tithe belongs to my conference; the offerings to missions overseas." This has been changed, so that it is well recognized that the tithe as well as the offerings belong alike to the work at home and across the sea. This splendid arrangement has come through a study of definite principles laid down by the Spirit of prophecy.*FSG 248.4*

Again and again the messenger of the Lord had urged a different distribution of men and means so that our overseas work would be more liberally supported. But, it was not till the General Conference session of 1905 that the light given us was followed by a definite decision to share with fields overseas both tithe and offerings on an equitable basis. One of the greatest reports ever rendered by a General Conference president to a session was the report of A. G. Daniells that year. He said:*FSG 249.1*

"*An Equal Distribution of Facilities Required* Never since our first missionary crossed the Atlantic have more cheering reports come to us from the mission fields than during 1904. Everything invites and encourages this denomination to push on into the region

beyond.*FSG 249.2*

"There surely must be a different, a more equal and consistent, distribution of laborers and means. Who can tell why seven hundred and twenty of our ministers should be located in America among one twentieth of the world's population, while only two hundred and forty of our ministers are sent forth to work for the other nineteen twentieths? What good reason can be given for spending annually $536,302.76 tithes among seventy-five millions, and only $155,516.57 among fourteen hundred millions of the world's perishing? ...*FSG 249.3*

"*Dividing the Tithe With Mission Fields*. A movement which possesses great possibilities for good, and which has gathered considerable strength during the last two years, is that of dividing the tithes of strong conferences with the mission fields. In other words, it is a move to make the tithe the basis of support for the missionaries in foreign mission fields, the same as in organized conferences in the homeland. A number of conferences have deliberately and openly adopted the principle of sharing their tithes equally with the mission fields. Others have expressed their recognition of the correctness of the principle, and have gone as far toward an equal division as their present situation seemed to permit. The rank and file of our people are pleased with these arrangements. The idea has taken firm, deep root, and unless I entirely misunderstand conditions, the day is not far off when this will be recognized by all, and adopted as a part of our regular plan of administration. This arrangement alone will place at least two hundred thousand dollars annually in the treasury for mission fields."—The Review and Herald, May 11, 1905, page 9.*FSG 249.4*

The figures given then seem small when compared with our figures today, but the principle is the same.*FSG 250.1*

In an effort to carry out the light given by the Lord concerning a fair and equitable wage for all our denominational workers in all lands, and "with a view to bringing about a better degree of uniformity in the wage scale," the General Conference Committee, on July 7, 1913, chose a special commission to study the matter and report to the autumn council that year. That large committee, in reporting,

said:*FSG 250.2*

“From the information we have been able to gather we find that the cost of living for the same standard of personal and household expenditure is about the same throughout the world. That is to say in every country the necessities of life such as food, clothing, rents, fuel, etc.,” are very much alike. “We believe that the remuneration of all who are employed in our organizations and institutions should be placed on a missionary basis. By missionary basis, we mean remuneration sufficient to provide a fair and reasonable support without regard to the remuneration that might be secured from the world. We believe that the remuneration of all should be equitable and just.”—*Autumn Council Report*, 1913.*FSG 250.3*

On the basis of that committee report the council then worked out a detailed statement of wage for all our employees. While that scale has had to be changed and raised many times since, it has remained the foundation on which we have built, and has been a marvelous unifying factor which gave both a fair treatment to all and general satisfaction.*FSG 250.4*

It is not an overstatement to assert that the general wage scale then adopted and since followed is of such existential importance that without some plan of that kind the advent movement would have suffered great loss and fallen apart. Thus in this delicate matter did the light from the Lord lead and help us.*FSG 251.1*

There are few churches, if any, that, according to their size, own and operate as many institutions and as strong institutional community activities as the Adventists. In the early years, and even later, in our church some of our leaders were opposed to institutions. They claimed that these would consume time and means to little purpose, and held that we should confine ourselves wholly to what they called the preaching of the gospel, by which they meant the work of the ministry. James White, the first great leader among us, on the other hand, instructed by the messages from the Lord, urged strongly that institutions should be established, and his love for these gospel instruments should never be forgotten. Only a short time before his death he said, “My life has been given to the up building of these institutions. It seems like death to leave

them. They are as my children, and I cannot separate my interest from them, These institutions are the Lord's instrumentalities to do a specific work." "With tears he expressed his anxiety for our institutions," saying "with deep feeling," "Where are those who will have an unselfish interest in our institutions, and who will stand for the right, unaffected by any influence with which they may come in contact?"—*Testimonies for the Church 1:106*.*FSG 251.2*

It is in the spirit of these touching words that we have begun publishing houses, health centers or sanitariums, schools, orphans' homes, food factories, and vegetarian eating places, the chief institutions which have been established and guided by the messages of the Lord. Some of these phases of service are more prominent in one part of the world than in another. In Australia it is the manufacture of health foods. In Northern Europe, where nearly a tenth of our members are engaged in health work of some kind, it is medical missionary work. In America we find all these branches of Christian work.*FSG 252.1*

At times there have been those who would overdo this matter of many institutions. On that point we have the following caution and counsel from the Lord's messenger:*FSG 252.2*

"Our time and energy must not be so largely employed in establishing sanitariums, food stores, and restaurants, that other lines of work will be neglected. Young men and young women who should be engaged in the ministry, in Bible work, and in the canvassing work, should not be bound down to mechanical employment."—*Testimonies for the Church 8:229, 230*.*FSG 252.3*

From the very first, the one controlling purpose of all our institutions, as we are taught of the Lord, has never been personal gain but always unselfish service for others. This is stated so clearly and repeated so often that these divine directives need but be quoted from.*FSG 252.4*

Every church that devotes time and resources to conduct hospitals, schools, etcetera, knows that even though its institutions bring progress and prestige, they also produce problems and perplexities. These concern not only finances but discipline, standards, efficiencies, and godliness. Then too, it is not easy to find workers

who are both capable and consecrated. Too often men of outstanding skill in their line prefer to labor for themselves in the world, where they can direct and dictate as they choose. Some seem to dislike the harness of organization even though the teamwork be good. However, Adventists have found many thousands of noble men and women who have been glad and willing to toil unselfishly in group activities for the good of humanity and to the glory of God. To these Christ-spirited doctors, nurses, teachers, publishers, and writers the church owes a debt of gratitude that can never be paid. The Spirit of prophecy messages have commended them in the highest terms.*FSG 252.5*

Soon after the beginning of the great revival in the early nineties our church began many institutions—in no other period have we founded so many. And, to the joy of all, they greatly prospered. The publishing, medical, and educational activities seemed to have taken on new life; but their very success was a danger. As stated elsewhere, one publishing house was moved, as were two or three schools. In our medical work we witnessed a large development. But seeds of skepticism and error were being sown. Later pantheism came out in the open, and we lost our largest medical center. To stem, or if possible to remove, these perils, many, many words of correction and censure came from the messenger of the Lord. Now, though some used these testimonies in a way that seems outright dishonest, and others in a manner that is positively painful, the great majority of our members followed the plain instruction of God, applying it to themselves rather than to others. These messages were given not only for correction but for guidance. Though not all these communications were printed, our ministers of that day generally had them, and they proved a marvelous help in ending wrongs and building up the good. Even now it is well to study principles as to institutional endeavor though we can only give a few striking statements that make plain the tenor of the instruction bestowed.*FSG 253.1*

“Every institution that bears the name of Seventh-day Adventist, is to be to the world as was Joseph in Egypt and so were Daniel and his fellows in Babylon.”—*Testimonies for the Church 8:153*. “The character of Christ is to be manifested ... in every institution established by God’s people.”—*Testimonies for the Church 6:11*.

“Our sanitariums are to show forth to the world the benevolence of heaven.”—*Testimonies for the Church 6:228*. “In all their departments [they] should be memorials for God,” “centers from which a work of healing, restoring, and educating shall be carried on.”—*Testimonies for the Church 6:225*.*FSG 253.2*

Volume 6 was first printed in 1900, right when the struggle for our institutions was on. It has scores of similar statements. The following are a few of the plain messages concerning our institutions sent by the Lord’s servant:*FSG 254.1*

“He who is selfish and grasping, eager to take every dollar he can get from our institutions for his services is binding about the work of God; verily he has his reward.”—*Letter 41, 1890*.*FSG 254.2*

“In every institution among us, in every branch and department of the work, God tests the spirit that actuates the worker. Does he have the mind that was in Christ, the earnest spirit and fervent devotion, the purity, the love that should characterize the laborer for God? Does he bear the fruits of self-sacrifice that were seen in the life of our divine Lord? It is required in those who labor in the cause that the heart be enlisted in the enterprise, that they may give their services not merely for wages, not for honor, but for the glory of God, the salvation of lost man.”—*Letter 41, 1890*.*FSG 254.3*

While our institutions provide a livelihood for many members—a thing not to be overlooked—Adventists must never yield to the selfish motive of trying to use them for their own advantage. The Testimonies protest strongly against all unfair dealing or oppression or exorbitant demands in work or fees or profits of any kind in these centers; and at the same time they clearly set forth the untold blessings of these instrumentalities for humanity and the church. As are the hand and feet to the human body, or as are grown sons and daughters to a family, so are institutions to the church of Christ. They give character to our work overseas and they mold our youth and influence every church in the conferences at home. The truth is that the future prosperity of the advent movement is most closely connected with the unselfish spirit of our institutions. More than many realize, they hold the key to our future.*FSG 254.4*

“When physicians make manifest the fact that they think more of the

wages they are to receive than of the work of the institution, they show that they are not men to be depended upon as unselfish, God-fearing servants of Christ, faithful in doing the work of the Master."—*Letter 41, 1890*.*FSG 255.1*

Concerning this the messenger of the Lord has said:*FSG 255.2*

"As these things were presented before me, my Teacher said: 'The institutions that depend upon God and receive His cooperation must ever work according to the principles of His law. To charge a large sum for a few minutes' work, is not just. Physicians who are under the discipline of the greatest Physician the world ever knew, must let the principles of the gospel regulate every fee. Let mercy and love of God be written on every dollar received.' ...*FSG 255.3*

"When a time comes that physicians cannot do this, the Lord would have no more medical institutions established among Seventh day Adventists. High prices are current in the world; but correct principles are to be brought into our work. The Bible standard is to be maintained."—MS. 169, 1899.*FSG 255.4*

"In the medical missionary work Jesus is to behold the travail of His soul. Human beings are to be snatched as brands from the burning.*FSG 255.5*

"But a change has come that has hindered the work which God designed to move forward without a trace of selfishness. All heaven is watching with intense anxiety to see what is to be the outcome of the work which is so large and so important. God is watching, the heavenly universe is watching; and souls are perishing. Is the enterprise of mercy through which in the past God has manifested His grace in rescuing and restoring, to become a matter of selfish merchandise? ...*FSG 255.6*

"The Lord will withdraw His blessing where selfish interests are indulged; but He will put His people in possession of good all through the world if they will use this for the uplifting of humanity. His work is to be a sign of His benevolence, a sign that will win the confidence of the world, and bring in resources for the advancement of His kingdom."—*Letter 38, 1901*.*FSG 255.7*

In studying these strong words the reader should remember that they were given in the years of greatest crisis for our schools, sanitariums, and publishing houses. There was then a studied effort being made to alienate our institutions from God's work, and these appealing messages really saved them for the Adventist Church. We think that no such test will ever come again to the entire church, yet it is well to know that the Lord has spoken in order that we may take the right stand. The Evil One hates our institutions. No other Christians have as many and as subtle temptations as teachers, doctors, ministers, and institutional managers. To preserve godliness and proper standards, to build for economy and efficiency, in short, to guide our institutions aright and keep them separate from evil, will ever remain a major problem of the advent church.*FSG 256.1*

As already indicated, the question of proper remuneration is always an important one in every missionary endeavor. It is the Lord's design that all who are directly and actively engaged in His service shall be paid a fair wage. In the early messages that came to the remnant church on the matter of wage, we were reproved because the wages of church workers were too uncertain and too meager. This was true of all laborers. Thus in a testimony written in 1890 we read: "The chief physician himself should have larger wages."—*Testimonies for the Church 8:142*. At that time, too, as well as in later years we were warned against working for wages.*FSG 256.2*

"I was shown that some who have been engaged in our Office of publication, in our Health Institute, and in the ministry, have labored simply for wages."—*Testimonies for the Church 2:518*.*FSG 256.3*

"Men who are controlled by selfish desires should not remain connected with our institutions."—*Letter 41, 1890*.*FSG 256.4*

There are two important observations to be made concerning such stern instruction as the foregoing. The first is this: It would be most unfair to take such words that applied to a certain group of men at a certain time and place and apply them to all our institutions in all lands and in all times. It would be just as wrong as to take the strong words of condemnation uttered by Jesus against the

Pharisees as recorded in *Matthew 23:23-29*, and pin them on every church and every Christian in every age. We must only apply the divine corrections where the principles expressed are being violated. The second observation is a question: What was the result of these words of reproof? We are happy to state that the fruitage of these messages in the nineties and the early years of this century was excellent. There came a deep revival of mission spirit and faith in our schools. Our publishing houses and literature mission took on new life. Though we lost one sanitarium because some there would not heed the Lord's warning, after that loss came a new spirit and an amazing growth to our medical activities in all the earth. Then, too, these messages—sometimes misused by certain smiters of the brethren—were an evidence that God loved us and recognized us as His people. They led us to change many matters as we studied anew the Lord's ideal for our institutions.*FSG 257.1*

Adventists do not consider the work of an institution satisfactory even though it appears to be prospering in a material way. That a publishing house sells large quantities of literature, that a school has a large enrollment and does well in finances, or that a sanitarium has many patients and keeps out of the red, is not, to their minds, certain evidence that the institution meets the ideal of the Lord. If there is a selfish spirit, a lack of unity, or evil things, whatever they may be, we think they should be carefully corrected. We do not think of institutional endeavor as something which ought to be commercialized as a worldly business. The spirit of sacrifice, not the hope of personal gain, must ever remain the motive and rule of service. This is clearly taught in the Spirit of prophecy messages. An institution that is weakened by criticism or selfish practices, will, like a decayed tooth, spread poison through the body.*FSG 257.2*

As the reader will discern, it is the spirit of our institutional enterprises which is the deciding element. This ideal has given us certain well-defined principles to follow that have made our institutional activities the great boon and blessing which they are today.*FSG 258.1*

As a member of many, many institutional boards through the years I have been led to thank God many times for the marvelous services these render to the cause of Christ, and I esteem most highly the

courage and faithfulness of our many employees. I have also met some problems and have learned that almost without exception the root cause of every difficulty is selfishness. Concerning wages, the servant of the Lord says of some:*FSG 258.2*

"They think they are entitled to large wages because of their service.... We are not to esteem our work as worthy of large recognition. God will reward us in accordance with the spirit that has characterized our work."—*The Review and Herald, July 31, 1900*, page 481. "Generosity begets generosity. Selfishness begets selfishness."—*Testimonies for the Church 1:150*. "Selfishness is abomination in the sight of God and holy angels."—*Testimonies for the Church 2:551*.*FSG 258.3*

Concerning our many institutions, especially our larger ones from the early years, we read:*FSG 258.4*

"These institutions were founded in self-sacrifice. They have been built up by the self-denying gifts of God's people and the unselfish labor of His servants. God designs that they shall manifest the same spirit of self-sacrifice."—*Testimonies for the Church 7:145*.*FSG 258.5*

At this late day we ought zealously to preserve the pioneer spirit of selfless living and serving so manifest in earlier years.*FSG 258.6*

When we speak of wages for church employees, it should be noted that Adventist ministers and other laborers do not take up collections for themselves. Indeed, from the very beginning of our church activity it has been understood that all collections and even personal gifts that come to a worker are to be reported to the institution or conference which employs him. It is a wise plan for a mission worker never to solicit or even accept gifts from anyone.*FSG 259.1*

There is a third principle followed in our organized work, and especially in our institutions, that is of urgent importance. It is that no one individual shall control for his own selfish purpose any property belonging to the Seventh-day Adventist Church. In our early years the working capital of an institution was often raised. by the sale of stock or rather shares, one or ten dollars a share, as the

case might be. These shareholders would have votes according to the number of their shares. That may be a common practice in other business concerns in the world, but among us, both in our institutions and in our missions or conferences, we follow the rule that church property should be kept separate and distinct from private property. Some disappointments and experiences in that matter taught us the value of the instruction from the Lord.*FSG 259.2*

There was a time when faithful but new missionaries in faraway fields found that by having goats or cows on the mission grounds they could have quite an income, partly for the mission and partly for themselves. There have been institutions where some of the people claimed that houses or other property belonging to the institution should be controlled by them for their own use or profit privately. But little by little the Lord has given us grace to follow the principle set forth that in God's church the church owns the resources that have come to it.*FSG 259.3*

A fourth principle has come to us through the Spirit of prophecy, and has been of the greatest value. It is that all our institutions are nonprofit institutions. What is meant is that no one who works in the institution has a part of the income of the institution as his own. We found, for instance, in some lands overseas where we had printing shops that some workers felt they should have personal gain from the earnings, so that if the net income was larger their wages should be higher. The same thing applies to our teachers or doctors or writers. But we hold loyally to the principle that all our workers receive their salaries and that they have no income out of the business of the institution with which they are connected. In other words, they receive their regular income and are not financially responsible for the loss, nor do they profit by the gains, of the institution.*FSG 260.1*

These four principles have given a solidarity and spirit of unselfishness to our church work in all the world, the value of which can never be overestimated. Long quotations from the Spirit of prophecy on these points could easily be inserted, but anyone who will study the Testimonies will see at once how carefully and yet how clearly principles of unselfish service for Christ are set forth,

out of which these basic in their leaders.*FSG 260.2*

Our members know that when anyone talks for an institution or sells his books or seeks to raise money for a mission he gets no percentage of what he is raising. In America, of course, that principle is well understood, but in many lands, especially those under Catholic influence, conditions are very different. It has often been found that people scatter the rumor that the preacher will get so much a head for everyone he baptizes, or that a doctor or teacher is working for himself and not for the welfare of the institution and those for whom the institution was established.*FSG 260.3*

Institutional Relief

One great evil that has at various times weakened our institutions is debt. Some of them were, in fact, greatly burdened with this heavy hindrance. Sometimes a certain book, such as *Christ's Object Lessons*, was sold as a relief book to pay liabilities. At other times direct appropriations for debt reduction were voted. Thus, for instance, about fifteen years after the Christiana (now Oslo), Norway, publishing house was established, and after its founder, J. G. Matteson, had returned to America, a man from the Central West was sent over to manage that house. Not being a Norwegian, he did not know the customs of that country too well. He found it was usual over there for different businessmen and firms to sign notes and go security for each other, often as a matter of courtesy. Against the earnest protests of our Norwegian brethren, he signed papers for others to a large amount. just then, in 1897, a panic came to Norway. One business after another went to the wall. Our people, who did not know what this man had done, did not feel alarmed, as our publishing concern had been having good business. But to their terrible consternation, the believers in Norway learned that because of this man's signing papers the Oslo publishing house was in serious financial difficulties, owing some $50,000 more than it was worth or could handle. Many firms, even religious concerns, went into bankruptcy to save themselves. Our legal advisers wanted us to do the same. But no Adventist institution had ever yet failed and been closed by law, and we felt that our good name was at stake.*FSG 261.1*

It was in 1899 that word came to the General Conference that our publishing property in Oslo would be sold to pay the heavy obligations unless helped very soon. On November 20, 1899, the Lord's messenger wrote an earnest appeal for help to avert that great calamity.*FSG 261.2*

"Our publishing-house in Norway is in peril, and in the name of the Lord I appeal to our people in its behalf. All to whose hearts the cause of present truth is dear are called upon to help in this crisis. Those who love and serve God should feel the deepest interest in all that concerns the glory of His name.... God would certainly be dishonored if His institution were allowed to fall into decay for want

of the money which He has entrusted to His stewards." (See *Testimonies for the Church 6:454-462*.)*FSG 262.1*

A few opposed this help, but soon it was forthcoming, and the house was saved. All who know of the large publishing work in Northern Europe have seen what a marvelous blessing has resulted from this appeal of the messenger of God. Even as a business proposition it has paid many fold. About that same time our sanitarium near Copenhagen became financially embarrassed. Some felt it should be closed because men there had gone too deeply in debt. Again the voice of God's servant intervened, and today the Skodsborg Sanitarium is by far the largest institution Adventists have outside of America. This relief and general finance plan has been most fruitful.*FSG 262.2*

Not only has it created confidence within our own ranks and helped our people to contribute more liberally, but it has given us standing outside. Another fact that has contributed to this confidence is that we have in later years adopted the no-debt policy. We learned by hard experience that debts are a terrible curse, and the Spirit of prophecy came to us with messages from the Lord, instructing us to shun debt as we would the leprosy. All these more or less forgotten principles of gospel finance as taught in the New Testament were stated over again to us by the messenger of the Lord, and this light is the secret of our church prosperity. Thus through prayer and counsel and a study of the divine instruction have we been led into the methods and form of organization which have brought success in all the earth.*FSG 262.3*

Chapter 19 — Counsels Concerning Religious Liberty Work

IT IS NOT POSSIBLE IN ONE volume to write all of the variou questions and activities concerning which the Spirit of prophecy has given the Adventist Church most valuable inspiration and direction. To do so, one would have to tell the entire history of the advent movement, for every part of our work, not only in America, but in many other lands, has been helped by this light from the Lord. In fact, the whole advent movement, as represented by Seventh day Adventists in our time, is so intertwined with the Spirit of prophecy messages that the story of one cannot be told without telling the other. The church in its present spirit, faith, and form has come as a result of the light given us in the Bible and as a result of the guidance of the prophetic gift. In no department of our church work, however, has the value of this gift been seen more clearly than in that of religious liberty. Our effort for freedom of conscience is one of the youngest of our departmental endeavors, but there is no activity among us that has given us more prestige with mankind and more opposition from the foes of freedom than has our work for religious liberty. Adventists consider themselves heirs of true Protestantism, and early in our history the Spirit of prophecy stated that as a church we should hold high the banner of religious liberty.*FSG 263.1*

One phase of the message we preached called attention to coming persecutions before the second advent. This was our exposition of the last half of *Revelation 13*. As early as 1851 our denomination began to preach that the second great prophetic symbol of that chapter represents the United States. This was a new exposition and immediately created much interest in many circles. But even though we were preaching that message, there was in our church no organized religious liberty activity during the first forty years of our history. In fact, the efforts to change that fundamental tenet of American democracy, the separation of church and state, and to bring in the European conception of the state as guided and led by the church, had grown strong in America before we took notice and began our work for freedom.*FSG 264.1*

The so-called National Reform Association was, in fact, organized

during the Civil War, that is, in 1863. Its avowed purpose was to further religious legislation and to change our great charter of freedom, which separated the church from the state. Article two of the constitution of that association reads:*FSG 264.2*

"To secure such an amendment to the Constitution of the United States as will declare the nation's allegiance to Jesus Christ and its acceptance of the moral laws of the Christian religion, and so indicate that this is a Christian nation, and place all the Christian laws, institutions, and usages of our government on an undeniably legal basis in the fundamental law of the land."*FSG 264.3*

This organization, which seemed small and innocent in its beginning, soon led to larger and more successful activities of those who would introduce political religion. These men were really determined enemies of the old American principles concerning freedom of faith and conscience, and this enmity, or rather this zeal for what they called religion, soon took the form of strong propaganda in favor of Sunday laws. On May 21, 1888, the so-called Blair Sunday Bill was introduced into Congress and very widely discussed. At first it almost looked as though it would be passed.*FSG 264.4*

About the same time a still stronger effort was made to secure an amendment to the United States Constitution in which this Government would recognize God as its ruler and His law as the law of the land. In this agitation the Protestant church followed closely the Catholic protests against a godless state, which the Papacy had made right from the beginning of our history. At first, however, our people did not seem to sense the danger. When their attention was called to it, some of our leaders took a decided position that we knew religious persecution would come, and as the prophecies were certain to be fulfilled, why warn against the future oppression? Aside from that, they held that our task in the advent movement was to preach the third angel's message, and they stated that to teach religious liberty was political rather than gospel preaching.*FSG 265.1*

While this agitation was on, pointed instruction with stern reproof and a clarion call to immediate action began to come from the

messenger of the Lord on the need of religious liberty work and the perils of neglect and indifference. Mrs. White wrote:*FSG 265.2*

"If the leading men in our Conferences do not now accept the message sent them by God, and fall into line for action, the churches will suffer great loss." "The people need to be aroused in regard to the dangers of the present time. The watchmen are asleep. We are years behind. Let the chief watchmen feel the urgent necessity of taking heed to themselves, lest they lose the opportunities given them to see the dangers." "When the National Reformers began to urge measures to restrict religious liberty, our leading men should have been alive to the situation, and should have labored earnestly to counteract these efforts. It is not in the order of God that light has been kept from our people,—the very present truth which they needed for this time. Not all our ministers who are giving the third angel's message, really understand what constitutes that message. The National Reform movement has been regarded by some as of so little importance that they have not thought it necessary to give much attention to it, and have even felt that in so doing, they would be giving time to questions distinct from the third angel's message. May the Lord forgive our brethren for thus interpreting the very message for this time."—*Testimonies for the Church 5:715*.*FSG 265.3*

As the efforts for Sunday legislation and constitutional amendment became more and more widespread and insistent during the eighties and early nineties, the Spirit of prophecy again began to urge strongly that we neglect this work no longer. We were told:*FSG 266.1*

"As the approach of the Roman armies was a sign to the disciples of the impending destruction of Jerusalem, so may this apostasy be a sign to us that the limit of God's forbearance is reached, that the measure of our nation's iniquity is full, and that the angel of mercy is about to take her flight, never to return. The people of God will then be plunged into those scenes of affliction and distress which prophets have described as the time of Jacob's trouble."—*Testimonies for the Church 5:451*.*FSG 266.2*

"By the decree enforcing the institution of the papacy in violation of

the law of God, our nation will disconnect herself fully from righteousness. When Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power, when she shall reach over the abyss to clasp hands with Spiritualism, when under the influence of this threefold union, our country shall repudiate every principle of its constitution as a Protestant and Republican government, and shall make provision for the propagation of papal falsehoods and delusions, then we may know that the time has come for the marvelous working of Satan and that the end is near."—*Testimonies for the Church 5:451*.*FSG 266.3*

To us at this late day, after years and years of agitation for religious freedom, it seems strange to look back and see the apathy of many at that time. But the trumpet appeal of the Spirit of prophecy to act was not in vain. At a mass meeting held in the Tabernacle in Battle Creek, Michigan, July 21, 1889, an organization known as the National Religious Liberty Association was created. A constitution already prepared was submitted and adopted, together with the following declaration of principles:*FSG 266.4*

"We believe in the religion taught by Jesus Christ.*FSG 267.1*

"We believe in temperance, and regard the liquor traffic as a curse to society.*FSG 267.2*

"We believe in supporting the civil government, and submitting to its authority.*FSG 267.3*

"We deny the right of any civil government to legislate on religious questions.*FSG 267.4*

"We believe it is the right, and should be the privilege, of every man to worship according to the dictates of his own conscience.*FSG 267.5*

"We also believe it to be our duty to use every lawful and honorable means to prevent religious legislation by the civil government; that we and our fellow citizens may enjoy the inestimable blessings of both religious and civil liberty."—*National Religious Liberty Association* (tract), page 1.*FSG 267.6*

The above declaration of principles was signed by 110 persons, and thus the association was born. About four years before this meeting was held, Seventh-day Adventists, in harmony with instruction from the Spirit of prophecy, had begun to print a monthly journal for religious liberty called the American Sentinel. The first number of this was issued by the Pacific Press in January, 1886. At this time, too, some of our brethren in certain States in America were arrested and condemned to terms of imprisonment because they had worked on Sunday. At the General Conference session of 1897, Allen Moon, president of the Religious Liberty Association, gave the following facts about the many arrests for Sunday work.*FSG 267.7*

"The result to our own people has been that more arrests have taken place, more convictions have been secured, and more time has been spent in jails and chain-gangs than in all the time since the enforcement of the Blue Laws of New England. Our records show that seventy-six Sabbath-keepers have been under arrest for violating Sunday laws within the last two years. Thirty of these have served terms of various lengths in jails, chain-gangs, etc., aggregating 1,144 days, which would amount to three years and five months for a single individual."—*The General Conference Bulletin, 161*, 1897.*FSG 267.8*

As the persecution for Sunday labor increased, our work for religious freedom grew. It became more and more evident that God had entrusted to Adventists as true old-time Protestants the holy task of standing as champions and defenders of liberty as did the martyrs and Reformers in earlier centuries. It also became evident that America would be the great battleground where the last struggle for the rights of conscience would take place. Today we see this far more clearly than we possibly could have seen it back there. With America leading the world, with our capital spoken of as the capital of mankind, and with ecumenical Protestantism embracing the principles of Rome, the outlines of the conflict ahead are not hard to see. The climax of the issue is right upon us, and the rapid growth of the Catholic church, now by far the largest in America, is the cap sheaf of this triumph of political religion, which is destined to transform America from an asylum of freedom to a land of oppression and again call forth a "church of the

catacombs."*FSG 268.1*

As we now look back over the past decades we cannot but be most thankful for the messages that opened our eyes to see the increasing religious apostasy all about us in every land and the rapidly increasing peril of persecution from a restored Papacy, or what some now call a "Papal Protestantism." No activity of the Adventist Church has given us the prominence and prestige, whether with friend or foe, that this religious liberty association has in its earnest campaign for freedom. Adventists are not thinking simply of themselves. The Spirit of prophecy led us to take a far broader view of the issue. We would be as earnest against a law compelling people to keep Saturday as a law forcing all to cease from labor on Sunday. We want freedom for all. We regard religious liberty as the cornerstone of all true freedom.*FSG 268.2*

The Spirit of prophecy has taught us that the divine dignity of man created in the image of God is vitally involved in the rights of conscience. We want more than mere tolerance or exemptions in our favor; we claim freedom as a God-given right and heritage. The light which has come to us from God's messenger is of untold value, and we rejoice in the work for freedom that has been so nobly accomplished by the religious liberty association—and its work in the future will no doubt be even larger and more essential. Not alone in the United States but overseas in many lands we have had some stanch and progressive lovers and advocates of true liberty—and not the least in countries with strong state churches.*FSG 269.1*

When we tell about our large and fruitful endeavor for religious freedom, we should also mention some perils in connection with that work. It has often been true that the defenders of a good cause were in danger of becoming a bit one-sided. Those who fight the battles of the Lord sometimes get too much of the "fighting spirit," and there have been those in the religious liberty activity who were in danger of going too far. That, in fact, has been a peril to the church in days of persecution. Right in this time in lands of religious oppression we have seen devoted, conscientious believers who brought persecution on themselves by their extreme position or lack of tact and wisdom. In regard to this danger the Spirit of prophecy

has earnestly cautioned us, and thus kept us from serious mistakes.*FSG 269.2*

In the first place, there were those among us who felt we should make our religious liberty work a political agitation rather than a spiritual. They were inclined to join with other organizations, such as the Secular Union, which were largely under the influence of atheists and irreligious people. Others urged strongly that we should begin anti-Catholic propaganda, something after the order of certain radical journals and pamphlets in America and England. They also advocated that rather we should conceal, or at least say nothing about, our faith in Christ, but join with these more or less ungodly people in favor of what they called liberty. Against this the Spirit of prophecy raised a voice of warning. We were definitely told that in all our work as a church for religious liberty we must conduct our attack from the gospel approach. Our purpose was not merely to secure exemption from persecution for the Adventists. Our duty was to preach the doctrine of religious freedom for all mankind as found in the life of Jesus Christ.*FSG 269.3*

When we speak of religious liberty, we do not mean freedom for the church as an ecclesiastical body, as do the Catholics, who thus deceive multitudes. We mean freedom for the individual believer and for every man to follow his own conscience as one who is accountable to God alone for his worship. We believe, too, in soul liberty, which no state or police can take from us—the freedom to serve God even when persecuted and in prison.*FSG 270.1*

In our religious liberty work one perplexity that arose was that some understood they must work every Sunday. Light came on this question early, but a few still maintained that whoever did not labor on Sunday or even whoever refused to keep the Sabbath thereby received the mark of the beast. That, however, was not our original position concerning the mark of the beast, for we first taught that the mark of the beast was still future. On this, too, the messenger of the Lord gave clear light.*FSG 270.2*

“No one has yet received the mark of the beast. The testing time has not yet come. There are true Christians in every church, not excepting the Roman Catholic communion. None are condemned

until they have had the light and have seen the obligation of the fourth commandment. But when the decree shall go forth enforcing the counterfeit ... worship of the beast and his image, the line will be clearly drawn between the false and the true. Then those who still continue in transgression will receive the mark of the beast.*FSG 270.3*

"With rapid steps we are approaching this period. When Protestant churches shall unite with the secular power to sustain a false religion, for opposing which their ancestors endured the fiercest persecution, then will the papal Sabbath be enforced by the combined authority of church and state. There will be a national apostasy, which will end only in national ruin."—MS. 51, 1899, quoted in *Evangelism, 234, 235*.*FSG 271.1*

The Adventist teaching as set forth in the preceding paragraphs, that the receiving of the mark is still future, is stated in *The Great Controversy, 449*. In the *Review* of November 8, 1892, Mrs. White wrote: "An apostate church will unite with the powers of earth and hell to place upon the forehead or in the hand, the mark of the beast."—page 690. And of Sunday keeping she says, "The observance of this day is the mark of the beast."—*Testimonies* to Ministers, page 133. From this it is evident that when warning against Sunday legislation, we are to teach that Sunday keeping will someday be enforced as the mark of the beast.*FSG 271.2*

In the nineties a few outstanding and sincere leaders who labored with burning zeal against the union of church and state took an extreme position concerning the duties of Christians as citizens and of their relation to the state. They claimed that the children of God could not be citizens of any human government, because their citizenship was in heaven. They stated distinctly that no one could have a double citizenship—an earthly and a heavenly.*FSG 271.3*

As a Union College student, I watched the agitation in favor of the mistaken idea and the confusion it brought to many. It was taught that we were not citizens and consequently had no right to vote. In the village of College View, Lincoln, Nebraska, nearly every man at that time was an Adventist, and if the town had no right to vote, the community would be left without civil rule. Some of these men were

recent arrivals from Europe, and if they could not be citizens, they, of course, must not become naturalized. Not a few, indeed, refused to become American citizens, to their great loss and embarrassment when World War 1 began.*FSG 271.4*

The Spirit of prophecy has never sanctioned such sentiments as this. It has not at any time or in the remotest way taught that Christians were not citizens and could not vote in the country to which they belonged. The messages from the Lord admonish us to obey the civil authorities as faithful, loyal citizens of the land. They do warn us not to be stirred up with the frenzy of party strife; but that is quite another matter. The Lord has given His children the gospel work of saving the lost. We are not to neglect that for political affairs. We read:*FSG 272.1*

"The Lord Jesus is disappointed in His people. He is the Captain, they are to file under His banner. They have no time, wisdom, or strength to spend in taking sides with political parties. Men are being stirred with an intense activity from beneath, and the sons and daughters of God are not to give their influence to this political strife. But what kind of spirit takes hold upon our people, when those who believe we are now under the third angel's message, the last message of mercy to the world, brothers in the same faith, appear wearing the badges of opposing political parties, proclaiming opposite sentiments and declaring their divided opinions."—*The General Conference Bulletin, Volume 1, page 58*, 1897.*FSG 272.2*

This danger of uniting with the world in a matter that would bring in strife had been stated early in the history of Adventists, but the Spirit of prophecy warned just as earnestly against the other extreme, that Christians could not be citizens. Concerning this peril in our religious liberty work, the Spirit of prophecy gave the following warning:*FSG 272.3*

"Brethren and sisters, I appeal to you as Seventh-day Adventists to be all that this name signifies. There is danger of departing from the spirit of the message, and adopting measures that will imperil the work of God. As the Lord has presented these things before me at several times and in different places, I have been brought into your

assemblies where articles were read and statements made which were false in principle and dangerous in their tendency. I was shown that those who advocated these sentiments were not following the counsel of God, but were bringing in that which would surely lead souls away from safe ground, away from the third angel's message, into wrong paths, to a careless disregard of the injunctions of God, thus imperiling their own souls and the souls of others."—*The General Conference Bulletin, 256*, 1891.*FSG 273.1*

Attention is called to yet another of the extreme ideas taken by some who urged what they called the total separation of church and state. They claimed that we should not receive grants or gifts of any kind from any government, either at home or in mission fields, and further, that we should pay taxes on our church property. It was taught that if we failed to do that, we were being favored by the government and receiving support of the government for our religious work. But this was in no sense in harmony with the Scriptures. Many godly men in old times received favors from kings and other government men. Concerning this, the Spirit of prophecy said:*FSG 273.2*

"The movements they have made to pay taxes on the property of the sanitarium and Tabernacle have manifested a zeal and conscientiousness that in all respects is not wise nor correct. Their ideas of religious liberty are being woven with suggestions that do not come from the Holy Spirit, and the religious liberty cause is sickening, and its sickness can only be healed by the grace and gentleness of Christ.... just as long as we are in this world, and the Spirit of God is striving with the world, we are to receive as well as to impart favors. We are to give to the world the light of truth as presented in the sacred Scriptures, and we are to receive from the world that which God moves upon them to do in behalf of His cause. The Lord still moves upon the hearts of kings and rulers in behalf of His people, and it becomes those who are so deeply interested in the religious liberty question not to cut off any favors, or withdraw themselves from the help that God has moved men to give, for the advancement of His cause."—*Testimonies to Ministers and Gospel Workers, 200-202*.*FSG 273.3*

As a church, we owe much to the light given us in the Spirit of

prophecy concerning these perils. But that is only one side of the question. Again and again the prophetic gift had directed and urged us to engage in larger and larger promotion work for the cause of religious freedom. When we first, in the late eighties, began to gather petitions to Congress against Sunday laws, it was an entirely new thing, and the ensuing discussion, together with instruction from the messenger of the Lord, made the Adventist Church religious liberty conscious. This characteristic has followed our work in every country. In many lands where there are state churches and where our people have been subjected to every persecution in the way of fines, imprisonment, and even death itself, the light given us of God concerning the rights of man, the dignity of the individual, and our duty to obey God rather than man has been and still is a safe guide.*FSG 274.1*

The work carried on for freedom of worship up till now is in part a preparation for a sturdier task ahead. The strongest testimony for liberty is given before rulers or courts of justice or in prison by those persecuted. This is emphasized again and again by the Spirit of prophecy. But this witness for freedom in Christ will be given by each individual believer in his own country before his own government. Adventists are loyal to their own land and flag. When Mrs. White was visiting various lands in Europe, she found some members here and there opposing the practice of having the flag of the country in the church. On one occasion, so it is reported, in reply to these wrong ideas she said:*FSG 274.2*

“When I preach the gospel of Christ in Norway I love to have the flag of Norway up in front near where I stand when speaking.”*FSG 275.1*

During this trip to Norway, in the autumn of 1885, a large temperance meeting was planned in Oslo. Of this she writes:*FSG 275.2*

“On Sunday, by request of the president of the temperance society, I spoke upon the subject of temperance. The meeting was held in the soldiers’ military gymnasium, the largest hall in the city. An American flag was placed as a canopy above the pulpit; this was an attention which I highly appreciated.”—*Historical Sketches of the*

Foreign Missions of the Seventh-day Adventists, 207.*FSG 275.3*

When we look back over the work for religious freedom carried on through the years by the Adventist Church, and when we study the messages on that subject from the servant of the Lord, we feel most grateful to God for His guidance and help. We honor the brave and noble men who have stood for liberty and for their wise efforts on behalf of the religious liberty association. Today the association stands stronger and more experienced than ever, and its work for the future will be far larger than anything seen in the past since the great struggle for freedom in America and in all the earth is yet future. When Mrs. White visited the Roman Catholic lands in Europe, she, after speaking of the Roman church, wrote:*FSG 275.4*

"And this is the religion which Protestants are beginning to look upon with so much favor, and which will eventually be united with Protestantism. This union will not, however, be effected by a change in Catholicism; for Rome never changes. She claims infallibility. It is Protestantism that will change. The adoption of liberal ideas on its part will bring it where it can clasp the hand of Catholicism. 'The Bible, the Bible, is the foundation of our faith,' was the cry of Protestants in Luther's time, while the Catholics cried, 'The Fathers, custom, tradition.'"—*The Review and Herald, June 1, 1886*, page 338.*FSG 275.5*

We are counseled to have confidence in civil government and to avoid all needless conflict, because "the restraining hand of God has not yet been withdrawn from the earth. Let the leaders in the work bide their time, hide in Christ and move and work with great wisdom. Let them be as wise as serpents, and as harmless as doves."—*Testimonies to Ministers*, page 203.*FSG 276.1*

But while we are cautioned not to come into conflict with the authorities, unless our obedience to God's law is at stake, we are also earnestly urged to stand loyally for truth, without any fear of the consequences. If in the past some may at times have been a bit extreme, we of the present and future need beware lest we yield and compromise.*FSG 276.2*

The Lord has given us special light never to compromise on the observance of the Sabbath. We read:*FSG 276.3*

"'Six days shall thou labor, and do all thy work,'—the usual business of life, for worldly profit or pleasure. These words are very explicit; there can be no mistake. Bro. K, how dare you venture to transgress a commandment so solemn and important? Has the Lord made an exception by which you are absolved from the law He has given to the world? Are your transgressions omitted from the book of record? Has He agreed to excuse your disobedience when the nations come before Him for judgment?"—*Testimonies for the Church 4:249*. "God will accept of no partial obedience; He will sanction no compromise with self."—*Testimonies for the Church 4:148*.*FSG 276.4*

Going to extremes on some minor matter is a small evil compared to the major disaster of compromising on vital issues and principles. On the bearing of arms, on all religious legislation, and on every other issue involving the matter of soul freedom and the separation of church and state, Adventists are admonished to stand as loyal defenders of the faith once delivered to the saints. True believers are "called to freedom," and the remnant church is to be the strongest bulwark for religious liberty in this generation.*FSG 276.5*

Chapter 20 — The Peril of Pantheism

ONE OF THE OUTSTANDING traits and advantages of the adver movement has been its continued uniformity. It has been so “fitly joined together” to use a Bible expression that it has derived great strength from its unity in form and faith and spirit. Very few members have gone from our church to other churches, and for preachers to leave the advent church and preach in another is almost unknown. We have, through the years, had but little disaffection or apostasy. God’s people in every age have always seen some leaders leave, and we have been no exception to that rule. But those who have gone out from us have been few indeed. A real schism has not been found in our church, and doctrinal controversies have never seriously troubled or interfered with our evangelistic activity.*FSG 277.1*

To the foregoing statement there is one exception, and that is the controversy concerning pantheism which arose in the early nineties and lasted some twelve years. For Christianity and especially for the remnant church, the doctrine of God is fundamental. We agree with the author of the book *Problem of God*:*FSG 277.2*

“Everyone will admit that the idea of God is intended to be the highest and deepest conception of which the human mind is capable. A civilization in which God is believed in is totally different from one in which He is not believed in. Literature, art, morals, and religion assume a different form and acquire a different content in the changes of the attitude towards God. Our ‘God’ idea is the acid test of our valuation of life.”—page 15.*FSG 278.1*

Without faith in God there can be no hope of personal immortality, or definite standard of right and wrong. A life with God left out of the reckoning lacks design or plan and is lost in the chaos of doubt.*FSG 278.2*

American pantheism, the so-called transcendentalism, was held and taught by many in the United States from the time the advent movement began. From the beginning Mrs. White warned against the subtle influence of that soul destroying delusion which appeared so cultured and innocent, like “an angel of light.” Of these perils in

the early days, she wrote:*FSG 278.3*

“After the passing of the time in 1844, we had fanaticism of every kind to meet. Testimonies of reproof were given me to bear to some holding spiritualistic theories.*FSG 278.4*

“There were those who were active in disseminating false ideas in regard to God. Light was given me that these men were making the truth of no effect by their false teachings. I was instructed that they were misleading souls by presenting speculative theories regarding God.*FSG 278.5*

“I went to the place where they were, and opened before them the nature of their work. The Lord gave me strength to lay plainly before them their danger. Among other views, they held that those who were once sanctified could not sin. Their false teaching was working great harm to themselves and to others. They were gaining a spiritualistic power over those who could not see the evil of these beautifully-clothed theories. The doctrine that all were holy had led to the belief that the affections of the sanctified would never lead astray. The result of this belief was the fulfillment of the evil desires of hearts that, though professedly sanctified, were far from purity of thought and life.*FSG 278.6*

“Ungodly teaching is followed by sinful practice. It is the seducing bait of the father of lies, and results in the impenitence of self satisfied impurity.*FSG 279.1*

“This is only one of the instances in which I was called upon to rebuke those who were presenting the doctrine of an impersonal God pervading all nature, and similar errors.”—*Testimonies for the Church 8:292, 293*.*FSG 279.2*

Since the purpose of this volume is to show the fruitage of the Spirit of prophecy and its providential guidance in the advent movement, I shall quote largely from those writings.*FSG 279.3*

Among Adventists the strong trend toward doctrinal religion might readily lead some into speculative theology and even into metaphysical ideas and deceptive philosophy. One of the early evidences of this perilous tendency was seen in the first book by Dr.

J. H. Kellogg, called Harmony of Science and the Bible, and printed in 1879. This book aroused much discussion but was quite generally accepted, especially because of its ingenious explanation of the resurrection of the body. But gradually the writer of this book began to bring in other theories, and finally, at the General Conference in 1901, he gave a lecture on "The Divine Life in Man," which brought the crisis and conflict out in the open. This lecture abounded with statements that were wholly pantheistic. He taught that God was in everything and everything was God. A very few sentences will make this plain.*FSG 279.4*

"Take the sunflower, for example. It looks straight at the sun....It is God in the sunflower that makes it do this...There is an intelligence that is present in the plant, in all vegetation...When we see all these little cells marching along in such perfect order, we feel that we can almost hear the divine voice speaking to these particles, issuing orders to them. We can see there is a divine Master there, who is certainly directing every movement.... I want to keep before your minds the thought that God makes you now just as much as he made Adam; God is working in us to-day in exactly the same way that he worked in making Adam. Where ever God's life is, God Himself is. You can not separate God and His life. That is the reason why God is everywhere. That is the best explanation I can give of the way in which the work is done in the brain. There is an intelligence here. Every one of these cells is a separate little intelligence by itself. There is a divine presence in every one of them. It is the life of God in these cells that travels over these wonderful little telegraph wires, these nerve filaments. It is God's life operating there as the power of God; so whenever there is a nerve impression, or an impulse goes out to a muscle, it is God's power in the muscle. It is God at work."—*The General Conference Bulletin, 492-495*, 1901.*FSG 279.5*

These pantheistic ideas, however, were more clearly formulated in the Living Temple, a book by the same writer. In this book he stated:*FSG 280.1*

"God is the explanation of nature—not a God outside of nature, but in nature, manifesting himself through and in all the objects, movements, and varied phenomena of the universe." "We have a

physiological proof of the existence within the body of some power superior to the material composition or substance of the body, which exercises a constant supervision and control whereby individual identity is maintained. This can be nothing less than the Power which builds, which creates,—it is God Himself, the divine Presence in the temple."—pages 28, 52.*FSG 280.2*

About this time one of our leading editors, Dr. E. J. Waggoner, in London, began to set forth speculations which, because of obscure yet pantheistic philosophy, greatly alarmed the leaders in our church. I met him in Europe in 1903. I asked him about the heavenly sanctuary. He stated that the sanctuary in heaven was a living being, so large that not only this earth, but many other worlds and even whole solar systems could find room within it. Though he seemed embarrassed by the questions asked him about the second apartment in the sanctuary and the ark, he said all those matters were living beings, because God is everywhere and in everything and everything is God. Dr. Waggoner was prominent as a teacher, and he went so far that he claimed that the Holy Ghost was the same, or just about the same, as the air we breathe. His teaching, though muddled and confused beyond words, mystified the hearers. They hardly knew what he meant when he said, "Let a man breathe by faith, and he will be full of the spirit of God," or when he taught:*FSG 280.3*

"When Christ breathed upon His disciples, and said, 'Receive ye the Holy Ghost,' it was to teach us that when we recognize Him in the breath of life which He gives us, we are to receive the Holy Ghost, which is as free as the air; and just as the air will come in when there is a vacuum, so wherever there is a place for the Spirit of God to enter, there it will come in. There is a wonderful connection between the air we breathe and the Spirit.... When a man knows and recognizes that every breath he draws is a direct breathing of God into his nostrils, he lives in the presence of God, and has a Spirit filled life."*FSG 281.1*

The sum, however, of this esoteric teaching was that God was in everything as a literal life, so that what we ate or drank or breathed became God in us, and would keep us from ever dying. He even claimed that if Israel, after coming out of Egypt, had exercised faith

they would never have died. In like manner, Adventists were never to die.*FSG 281.2*

“We must let God live through us in everything; let God live His own life in us, and the power of that life will resist the disease, while we hold to that power by faith. That is justification by faith. So the doctors at the sanitarium should teach justification by faith, although they do not call it by just those words.” (See *The General Conference Bulletin, 1899, 58 ff*.)*FSG 281.3*

The fruitage of these false speculations was most destructive. Against these subversive and deceptive errors the Spirit of prophecy in the most positive testimonies earnestly warned the Adventist Church. Pantheism had been presented in such beautiful language, with such apparent assurance, and under the guise of a deeper spiritual experience, that not all at first discerned how false and perilous these ideas were.*FSG 281.4*

“God has permitted the presentation of the combination of good and evil in ‘Living Temple’ to be made to reveal the danger threatening us.... God has permitted the present crisis to come to open the eyes of those who desire to know the truth. He would have His people understand to what lengths the sophistry and devising of the enemy would lead.... Few can see the meaning of the present apostasy. But the Lord has lifted the curtain, and has shown me its meaning, and the result that it will have if allowed to continue.”—*Special Testimonies*, Series B, No. 7, pages 36, 37.*FSG 282.1*

The speculations of the advocates of pantheism regarding the personality of God were most misleading. They were built largely on new conceptions of matter and new theories concerning creation. They practically made matter God and God matter, and tried in this way to explain not only creation but the whole mystery of the universe. It was then commonly taught in the world that this earth was made out of pre-existent matter. Many teachers in the schools of the world, both here and overseas, taught the theories of evolution concerning the origin of life, the creation of our earth and solar systems, the indestructibility of matter, and other delusions. Against this, the Spirit of prophecy protested in the following words:*FSG 282.2*

“The work of creation can never be explained by science. What science can explain the mystery of life? The theory that God did not create matter when He brought the world into existence, is without foundation. In the formation of our world, God was not indebted to pre-existing matter.”—*Testimonies for the Church 8:258*.*FSG 282.3*

“Many teach that matter possesses vital power,—that certain properties are imparted to matter, and it is then left to act through its own inherent energy; and that the operations of nature are conducted in harmony with fixed laws, with which God Himself cannot interfere. This is false science, and is not sustained by the word of God. Nature is the servant of her Creator. God does not annul His laws, or work contrary to them; but He is continually using them as His instruments. Nature testifies of an intelligence, a presence, an active energy, that works in and through her laws. There is in nature the continual working of the Father and the Son. Christ says, ‘My Father works hitherto, and I work.’”—*Patriarchs and Prophets, 114*.*FSG 282.4*

About this time another development had come into the advent movement. At that time the so-called medical missionary phase of the Adventist work grew rapidly. Not only were many sanitariums established, but city mission homes and refuge missions sprang up in every part of America and even overseas. A large number of our ministers and Bible instructors were taken from the evangelistic work and placed in these missions for the poor and outcast. It almost looked for some years as if the Adventist Church were to be an imitation of the Salvation Army.*FSG 283.1*

During the General Conference session of 1895, in a meeting of the Medical Missionary Association, the secretary gave a report of the operations of the association during the two-year period. As soon as he had finished and the report had been accepted, a delegate arose and said:*FSG 283.2*

“I was not quite sure, Mr. Chairman, of the statistics; but the best I could get it, from the report, is that this association employs 74 physicians, 448 nurses, and about 1,200 other helpers. Am I correct?”*FSG 283.3*

On being assured that these figures were approximately correct, the

delegate continued:*FSG 283.4*

“Then if this is correct, there are more persons in the employ of this association in its various departments of work, than in the employ of the whole General Conference. Is that correct?”*FSG 283.5*

Again the conclusion was affirmed, and thus these striking figures were emphasized as indicating “the size of the work that is being brought before us today.” (See *The General Conference Bulletin, 1901, 178*.)*FSG 283.6*

This work had greatly increased the preceding two years. Of our twenty-seven sanitariums, eleven had been started the preceding two years, and of our thirty-one treatment rooms, thirteen had been established in that two-year period. With this unusual growth in the medical work, there had also developed an independent spirit as to ownership and control. The president of the association, Dr. Kellogg, at the same conference, stated:*FSG 284.1*

“This Association has charge of the medical and benevolent work of the entire denomination, and it has the power of the entire denomination in it; for it has all the presidents in it, and the whole General Conference in it, and it has something more in it besides. And so you see it is competent to deal with any question that needs to be brought forward in relation to medical missionary work. There is no question that this Association can consider that it needs to refer to the General Conference Committee or the General Conference, because it is the General Conference, and the Medical Missionary Association. We have, therefore, a responsibility on our shoulders to do the right thing, and to know how we ought to do.”—*The General Conference Bulletin, 172*.*FSG 284.2*

This vast world-wide medical missionary work further was so completely centralized in Battle Creek that all the institutions and workers in all the earth were practically under the domination, or at least direction, of one man or a small body of men. Dr. Kellogg explained the plan of organization:*FSG 284.3*

“In order to bind our different sanitariums together, the Medical Missionary Board has devised this plan, that instead of creating an entirely independent corporation wherever a sanitarium is organized

... there shall be auxiliary associations established, tied to this central body. And there are two knots that are tied: One is that the persons elected to these offices are nominated by this association at its biennial or annual meetings, and elected by its elective body. And no person can be a member of the elective body of one of these smaller institutions unless he is nominated by this body for that purpose. Then the board of trustees, in some instances at any rate, are nominated by this body, the Medical Missionary Board. So there are two great ties. It is impossible ... to maintain their corporate life without this corporation."—*The General Conference Bulletin, 316*.*FSG 284.4*

After some discussion the doctor continued:*FSG 285.1*

"The motion is [to adopt] the plan that has been explained to you for the incorporation of local sanitariums, so that they shall be inseparably connected with this body, and can not be turned into a private enterprise or interest, or be dissolved and the money returned to the original donors, but be kept in line with this association, which represents the whole denomination. The purpose of the motion is to authorize the Medical Missionary Board in taking such steps as are necessary to secure that result, and the carrying out of the plan that has been outlined."—*The General Conference Bulletin, 317*.*FSG 285.2*

Soon, however, the writings of Mrs. E. G. White began to warn against this unfortunate trend away from the preaching of the advent message in real evangelism, which had been the secret of our prosperity thitherto. It was openly stated by those who advocated the new way that the Adventist Church was to undergo a great transformation and even reorganization and would take on an entirely different form and work, with a new spirit and objective. Mrs. White wrote of this as follows:*FSG 285.3*

"The enemy of souls has sought to bring in the supposition that a great reformation was to take place among Seventh-day Adventists, and that this reformation would consist in giving up the doctrines which stand as the pillars of our faith, and engaging in a process of reorganization. Were this reformation to take place, what would result? The principles of truth that God in His wisdom has given to

the remnant church, would be discarded. Our religion would be changed. The fundamental principles that have sustained the work for the last fifty years would be accounted as error. A new organization would be established. Books of a new order would be written. A system of intellectual philosophy would be introduced. The founders of this system would go into the cities, and do a wonderful work. The Sabbath, of course, would be lightly regarded, as also the God who created it. Nothing would be allowed to stand in the way of the new movement. The leaders would teach that virtue is better than vice, but God being removed, they would place their dependence on human power, which, without God, is worthless. Their foundation would be built on the sand, and storm and tempest. would sweep away the structure."—*Special Testimonies*, Series B, No. 2, pages 54, 55.*FSG 285.4*

Some yet remember how these new ideas of mission work were introduced. This new order of work was taught in every part of the country. During a workers' meeting in Minneapolis in 1899, the instructors, who believed in these new plans, spent an entire day in teaching us how to do city mission work, and then at night they took all the workers into the red-light district to teach the ministers how to win the outcasts from society. The leader of this movement was a converted criminal, who delighted in telling how wicked he had been before he was converted and how holy he had now become. C. W. Flaiz, the conference president, watched the thing in silence. I had been out of college but two years as a young preacher, and it all seemed most perplexing and different from what we had been taught by the early pioneers. Then light began to come from the messenger of God that the plans laid and the goals set before us were not in harmony with God's design for the advent movement.*FSG 286.1*

It was not, however, merely in doctrine that this controversy of pantheism was seen. As indicated in the quotation given, it advocated an entirely different kind of organization. It wanted the Adventist missionary work to become nonsectarian. It boasted that in the so-called medical section of the work it already had more missionaries, somewhat over twelve hundred, than had the General Conference in its work. Some leaders had begun to teach that our organization was too rigid and that it prevented many from being led

by the Lord. There was quite an effort made to depreciate church order with General and local conference planning and direction.*FSG 286.2*

It was stated almost boastfully that all the organization needed was the guidance of the Holy Spirit. That, of course, in itself is true, but not in the way in which it was presented. The erroneous assertion was put forth that each individual would be led by the Spirit of God so completely that there was no need of any human guidance or any church order. We were told that when all were led by the Spirit of God they would march forward in unity, so that organization would be superfluous. This one-sided view loses sight of the fact that God guides His church and missions through His servants whom He has chosen and through the church of His own planting. The result of this teaching was that the influence for order and stabilized plans was weakened. With reference to these unfortunate teachings, the Spirit of prophecy had already instructed us in no uncertain terms. In a statement written at Melbourne, Victoria, Australia, December 19, 1892, by the messenger of the Lord, we find these words:*FSG 287.1*

“Dear Brethren of the General Conference: I learn that it is proposed by some of our brethren to do away with the organization of some at least of the branches of our work. No doubt what has led them to propose this step is that in some of our organizations the machinery has been made so complicated as really to hinder the work. This, however, is not an argument against organization, but against the perversion of it.*FSG 287.2*

“It is nearly years since organization was introduced among us as a people. I one of the number who had an experience in establishing it from the first. I know the difficulties that had to be met, the evils which it was designed to correct, and I have watched its influence in connection, with the growth of the cause. At an early stage in the work, God gave us special light upon this point; and this light, together with the lessons that experience has taught us, should be carefully considered....As our numbers increased, it was evident that without some form of organization, there would be great confusion, and the work would not be carried forward successfully. To provide for the support of the ministry, for carrying the work in

new fields, for protecting both the churches and the ministry from unworthy members, for holding church property, for the publication of the truth through the press, and for many other objects, organization was indispensable."—*The General Conference Bulletin, 22*, 1893.*FSG 287.3*

The messenger of the Lord admitted that there had been times when our conference sessions were burdened too much with all sorts of propositions and resolutions. It was freely stated that "the fewer rules and regulations that we can have, the better will be the effect in the end." We were told that we were not to "remember any branch of the work with unnecessary, burdensome restrictions and inventions of men." But though that was true, and simplicity of plan and action was essential, yet we were told:*FSG 288.1*

"Let none entertain the thought, however, that we can dispense with organization. It has cost us much study, and many prayers for wisdom that we know God has answered, to erect this structure. It has been built up by His direction, through much sacrifice and conflict. Let none of our brethren be so deceived as to attempt to tear it down, for you will thus bring in a condition of things that you do not dream of. In the name of the Lord, I declare to you that it is to stand, strengthened, established, and settled. At God's command, 'Go forward,' we advanced when the difficulties to be surmounted made the advance seem impossible. We know how much it has cost to work out God's plans in the past, which has made us as a people what we are. Then let every one be exceedingly careful not to unsettle minds in regard to those things that God has ordained for our prosperity and success in advancing His cause."—*The General Conference Bulletin, 24*.*FSG 288.2*

This instruction from the Spirit of prophecy was especially timely then. A strong effort was made to spread responsibilities to more departments and leaders, yet it was felt by all, and clearly stated by the Spirit of prophecy, that we were not to turn away from either our denominational name or denominational control and leadership.*FSG 288.3*

If we would know how strong this undenominational work had grown to be inside our church, we have but to study some volumes

of the periodical called The Medical Missionary, a monthly journal begun in 1890. O. A. Olsen, president of the General Conference, Mrs. E. G. White, and S. N. Haskell were among its "special contributors," though they were strongly opposed to the plans set forth. Another evidence of the strength of this nonsectarian idea was the founding of the American Medical Missionary College in 1895. At the opening of that college the first year, the president, Dr. J. H. Kellogg, said:*FSG 289.1*

"This college was incorporated under the laws of the state of Illinois, July 3, 1895. Its headquarters are to be in Chicago, where a part of its educational work is to be done, though the greater part will be done in Battle Creek. The college is well equipped—in fact there are scarcely half a dozen out of the hundred or more medical colleges in the United States which have as complete and thorough an equipment as has this college."*FSG 289.2*

Some may question the completeness of its equipment, but no one will question the purpose and plan of the school as stated in that same address by the president:*FSG 289.3*

"This is not a sectarian school. Sectarian doctrines are not to be taught in this medical school. It is a school for the purpose of teaching medical science, theoretically and practically, and gospel missionary work. It is not to be either a Seventh-day Adventist or a Methodist or a Baptist or any other sectarian school, but a Christian medical college,—a missionary medical college, to which all Christian men and Christian women who are ready to devote their lives to Christian work will be admitted."—The Medical Missionary, October, 1895, pages 290, 292.*FSG 289.4*

Within a few years, however, this college, in spite of its rather boastful beginning, came to naught and was closed— closed because being nonsectarian it had no denominational support.*FSG 289.5*

When this great controversy concerning pantheism and organization reached its climax between 1900 and 1905, the General Conference, directed by the prophetic gift, took a strong stand against this deception and rebellion. The circulation of the book Living Temple ceased, and our people turned away from the

plan of nonsectarian work.*FSG 290.1*

The Adventist Church everywhere was greatly stirred by the discussion of these more or less new questions. It led many members to review our history and to restudy the basic truths of the advent message. It was recognized by all that though questions of organization were important, the real crux of the controversy was the strange teachings concerning God, and our relation and moral duties toward Him and our fellow men.*FSG 290.2*

Of the "spiritualistic theories regarding the personality of God," advocated in Living Temple, it was said:*FSG 290.3*

"Those doctrines, followed to their logical conclusion, sweep away the whole Christian economy. They estimate as nothing the light that Christ came from heaven to give John to give to His people. They teach that the scenes just before us are not of sufficient importance to be given special attention. They make of no effect the truth of heavenly origin, and rob the people of God of their past experiences., giving them instead a false science."—*Special Testimonies* Series B, No. 7, page 37.*FSG 290.4*

There were those who were troubled by grave fears of a denominational apostasy or a division of the church into two nearly equal factions. When the break did come, however, only a meager handful left us. The sanitarium was lost, but some forty years later, after it had been sold to the Government, a fair share of the proceeds was returned to the Adventists. Instead of weakening the church, the cleansing process of that conflict gave us new vigor. The confidence of both members and ministers in the advent message and in the prophetic guidance through the messenger of the Lord was increased as our people saw that our leaders had been honest and godly and that the Lord was on our side.*FSG 290.5*

The storm center of the conflict was the large Battle Creek Sanitarium. Directly contrary to the Spirit of prophecy messages given, it had been rebuilt on a much larger scale so as to give the centralized one-man control of the medical missionary work still more power. We were clearly instructed not to send so many young people there to be educated.*FSG 291.1*

“The Battle Creek Sanitarium is too large. A great many workers will be required to care for the patients who come. A tenth of the number of patients who come to the institution is as many as can be cared for with the best results in one medical missionary center.”—*Testimonies for the Church 8:204, 205*.*FSG 291.2*

“I have been instructed that in building so large a sanitarium in Battle Creek men have followed their own devising. They have not been led by the Lord, but have done directly contrary to the light that He has given.”—*Special Testimonies*, Series B, No. 2, page 23.*FSG 291.3*

“It is not pleasing to God that our youth from all parts of the country should be called to Battle Creek, to work in the Sanitarium, and to receive their education. When we permit this, we are often guilty of robbing needy fields of their most precious treasure.*FSG 291.4*

“Through the light given in the testimonies, the Lord has indicated that He does not desire students to leave their home schools and sanitariums to be educated in Battle Creek. He instructed us to remove the College from this place. This was done, but the institutions that remained failed of doing what they should have done to share with other places the advantages still centered in Battle Creek. The Lord signified His displeasure by permitting the principal buildings of these institutions to be destroyed by fire.”—*Testimonies for the Church 8:217, 218*.*FSG 291.5*

There were confusing ideas of free love, and there were immoral practices by some of those who presented the doctrine of an impersonal God diffused through nature, and the doctrine of holy flesh. The details of that chapter of shame should not now be told, but those who knew the facts understood the truth of these words by the Lord’s messenger:*FSG 291.6*

“Pantheistic theories are not sustained by the word of God. The light of His truth shows that these theories are soul-destroying agencies. Darkness is their element, sensuality their sphere. They gratify the natural heart, and give leeway to inclination.”—*The Review and Herald, January 21, 1904*, page 9.*FSG 292.1*

There were two phases to the struggle—first, the pantheistic errors,

second, the question of ownership and control. The Spirit of prophecy called them the Alpha and Omega of the issues. Pantheism, the “doctrines of devils,” is called the Alpha, and Omega was said to be events “of a most startling nature.”*FSG 292.2*

Some have claimed that the term Omega refers to some great future difficulty or apostasy and have at times made a mistaken application of it to this or that branch of denominational work. We cannot know the future, but in past years the understanding of those terms was that Alpha was the errors mentioned above and Omega the breakaway and rebellion that robbed our church of its oldest health institution. That was indeed a startling thing that few had expected. In the long run, however, only a few of our members left us. Those who watched the struggle at close range will never forget the thrill and tension of those days. They saw as never before the value of the prophetic guidance. The leader among those who went their way was a capable man, but his speaking was too rambling to be convincing, and his ideas did not check up with the Bible.*FSG 292.3*

Those who believed in pantheism and wanted a nonsectarian order with its centralized one-man control at Battle Creek focused their heaviest attacks against the Spirit of prophecy. The messages from the Lord called for a return to basic Bible principles, as they were known in earlier years. “We want to begin at the foundation and build upon a different principle.” This idea was clearly stated at the General Conference, of 1897, in College View, and it was further developed at the session in South Lancaster in February, 1899.*FSG 292.4*

“During the session of the General Conference, however, Testimonies were read showing that wrong principles of dealing had permeated the entire cause, and before God could send prosperity these things must be corrected. God’s Spirit accompanied the reading of these Testimonies, and a spirit of confession came upon the people, the members of the General Conference Committee taking the lead. These wrong principles had their origin with, and were promulgated by, men who occupied prominent positions in the General Conference prior to the Conference of 1897, who boldly stated that they did not believe the Testimonies, and took

advantage of their official position to diffuse 'the malaria of unbelief throughout the ranks nigh and afar off.'"—A Statement Published by the General Conference Committee, May, 1906, pages 14, 15.*FSG 293.1*

Our faith in the messages from the Spirit of God as given by Mrs. White came to its greatest test during this conflict over pantheistic errors. Up to that time Adventists everywhere had gladly accepted them, as we have since. But during that controversy a few determined men began a systematic attack on the work and teachings of the Lord's messenger. As we met them here and there and listened to their stories and arguments we were forced to take sides for or against that gift. The evidence, however, in favor of the prophetic gift among us was so conclusive and compelling that Adventists decided by an overwhelming majority that the messages were genuine and must be believed and followed. For our ministers at that time this test was a marked advantage. The issue simmered down to this: Should we accept the vagaries of pantheism or stand by the advent message and believe in the prophetic voice of the Lord? Those who favored pantheistic errors naturally opposed the Spirit of prophecy, since it laid bare their evil plans and work in departing from Christ. In the following graphic words the Spirit of prophecy describes the efforts then made to tear down and destroy the Adventist Church, and the need of faithful men who would warn against this apostasy:*FSG 293.2*

"'I was shown a platform, braced by solid timbers, the truths of the Word of God. Some one high in responsibility in the medical work was directing this man and that man to loosen the timbers supporting this platform. Then I heard a voice saying, "Where are the watchmen that ought to be standing on the walls of Zion? Are they asleep? How can they be silent? This foundation was built by the Master Worker, and will stand storm and tempest. Will they permit this man to present doctrines that deny the past experiences of the people of God? The time has come to take decided action!'"'"—The Review and Herald, 37.*FSG 294.1*

In response to these instructions by the Lord's messenger, A. G. Daniells and W. A. Spicer, then president and secretary of the General Conference, with many other loyal men of God, took a

decided stand against this entire pantheistic philosophy, with all its plans to undermine the advent movement. The question, especially that of organization, was earnestly discussed at great length in the General Conference session at Oakland, California, in February, 1903. We preachers heard of this and talked of it all over America. We wondered why decision was not made. Mrs. White seemed to hold back, which some found hard to understand. Later we learned that she had sent messages to the sanitarium. people, and made one more effort to save them, but in vain.*FSG 294.2*

When we came to the Autumn Council in Washington that year all were waiting, and hoping that some final action might be taken. The very day we had the matter up for settlement if possible, to the happy surprise of all present, Elder Daniells arose and read a testimony that had just come.*FSG 294.3*

Mrs. White wrote:*FSG 294.4*

“I hesitated and delayed about the sending out of that which the Spirit of the Lord impelled me to write. I did not want to be compelled to present the misleading influence of these sophistries. But in the providence of God, the errors that have been coming in must be met.*FSG 295.1*

“Shortly before I sent out the testimonies regarding the efforts of the enemy to undermine the foundation of our faith through the dissemination of seductive theories, I had read an incident about a ship in a fog meeting an iceberg. For several nights I slept but little. I seemed to be bowed down as a cart beneath sheaves. One night a scene was clearly presented before me. A vessel was upon the waters, in a heavy fog. Suddenly the lookout cried, ‘Iceberg just ahead!’ There, towering high above the ship, was a gigantic iceberg. An authoritative voice cried out, ‘Meet it!’ There was not a moment’s hesitation. It was a time for instant action. The engineer put on full steam, and the man at the wheel steered the ship straight into the iceberg. With a crash she struck the ice. There was a fearful shock, and the iceberg broke into many pieces, falling with a noise like thunder to the deck. The passengers were violently shaken by the force of the collision, but no lives were lost. The vessel was injured, but not beyond repair. She rebounded from the

contact, trembling from stem to stern, like a living creature. Then she moved forward on her way.*FSG 295.2*

"Well I knew the meaning of this representation. I had my orders. I had heard the words, like a voice from our Captain, 'Meet it!' I knew what my duty was, and that there was not a moment to lose. The time for decided action had come. I must without delay obey the command, 'Meet it!'*FSG 295.3*

"That night I was up at one o'clock, writing as fast as my hand could pass over the paper. For the next few days I worked early and late, preparing for our people the instruction given me regarding the errors that were coming in among us."—*Special Testimonies*, Series B, No. 2, pages 55, 56.*FSG 295.4*

As this experience of the message that came the very day it was needed was told in our conferences and churches, it brought great courage to us all. Our people both here and overseas loved to hear the story of this vision of the iceberg and the command, "Meet it!" These words became a rallying cry that gathered all genuine believers under the old banner of the third angel's message. Those who stand up against the advent movement forget what the gift of prophetic guidance does for God's people. The Scriptures say that "where there is no vision, the people perish" (*Proverbs 29:18*), and the church would have been badly battered and weakened had it not been for the messenger of the Lord.*FSG 295.5*

Next to the prophetic gift the advent movement owes a debt of gratitude to these firm and courageous leaders who refused to compromise with sin or error. There were A. G. Daniells and others in the General Conference, E. W. Farnsworth and M. N. Campbell, with many more at Battle Creek, who took a decided stand for the message of the Lord. A few among us were inclined to say that had these leaders been less rigid and yielded somewhat, we might have prevented the break that came. Nothing could be farther from the truth. We found then as we have found since that it is perilous to compromise with apostasy or to choose fanatics as "fellow-travelers." The old saying that "who would sup with the devil must have a long spoon" still holds good. Because of the firmness and godly devotion of our leaders, the advent people came out of this

pantheistic conflict purified, better united, more spiritual, and set on fire for their world-wide mission task.*FSG 296.1*

Chapter 21 — The Adventist Health Program

THE GOSPEL OF JESUS HAS promises for the present time a well as for the life to come. When properly understood and followed, Bible truths influence greatly our manner of life and the degree of happiness which we enjoy. Several great religious awakenings in the past, such as those of the Wesleys in England and Hauge in Norway, have also brought in important changes an reforms of a material kind. This is seen in the work of God's servants in Bible times. Moses, the great prophet and leader of God's people of old, was not only the founder of Israel as a nation but also the instigator of beneficial civic reforms. His writings, so full of spiritual or moral instruction, also dealt with questions of clothing, housing, civil government and customs, not to mention matters of eating, cleanliness and other items of health. In like manner, David, spoken of as a prophet, brought great material changes and prosperity to Israel, as did Samuel and others of old.*FSG 297.1*

This same principle is clearly seen in the reform work of John the Baptist. His simplicity of dress and diet was more than a protest against the indulgences and pride and luxury of that time; it was an example of healthful living that others were to follow. The temporal advantages and blessings, however, of the gospel are seen most clearly in the life of Jesus, who, while teaching the ways of God in truth, healed the sick, fed the hungry, and encouraged and comforted people everywhere.*FSG 297.2*

This important principle that health and other material blessings belong with spiritual awakening is especially evident in the work and teachings of Mrs. E. G. White. Her writings made the Adventist Church health conscious and gave it definite instruction on how to keep well.*FSG 298.1*

The keynote of her messages was always religious. The message emphasized the forgotten Bible truth that our body is a temple of the Holy Spirit and must be kept clean and fit. They stressed the value of rational self-control and the importance of good health. They even taught that our health must "be as sacredly guarded as the character." Over and over again we read that "it is a duty to know how to preserve the body in the very best condition of health.... It is

just as much sin to violate the laws of our being as to break one of the ten commandments, for we cannot do either without breaking God's law."—*Testimonies for the Church 2:70*. We found, too, through the years, that gospel ministers who accepted and lived health reform had better success than others and that all our members were helped by this light from the Lord.*FSG 298.2*

God's messengers are always ahead of their age. The moral and the spiritual value of healthful living are today recognized by many religious leaders and churches. Both the press and the pulpit in our time give excellent instruction on health and how to preserve it. But that was not at all the case a century ago and less. Even in the early days of the advent movement, good health was not considered a part of good religion. It was commonly taught that the body was an enemy of the soul rather than the temple of the Holy Spirit. I remember so well how church bodies and even preachers opposed and stirred up prejudice against Adventist believers because of their health teaching. Some of these clergymen later came to our sanitariums to be cured—and even converted to the health principles taught by the Lord's messenger. They even went so far as to acknowledge that Christians should not violate the laws of nature by their unhealthy manner of living, because there was the closest connection between Bible sanctification and genuine health reform. The good fruitage of the rational health teaching of Mrs. White is admitted not by Adventists alone but by literally millions of people the world around.*FSG 298.3*

The Spirit of prophecy health principles were first given to help Adventists, and they greatly needed the light. In the early years of the advent message, many of its pioneers suffered from ill-health. James White, the first leader in the movement, lost his health from overwork and unhealthful ways of living. In fact, he broke so completely that he was unfit to labor for several years, and the result was an early death. Our first missionary to be sent overseas, J. N. Andrews, a man of great intellect, and more than anyone else the builder of the advent doctrines, died after a few years abroad. Switzerland, where he lived, is a healthful country, and there was no reason at all, humanly speaking, why he should have succumbed at so early an age to tuberculosis of the lungs. When word came of his illness, our foremost physician at that time was

sent to Europe, in part at least to visit Elder Andrews and see whether he could help him health wise. The doctor reported that it was unavoidable that Elder Andrews should lose his health, because of the way in which he lived. He seemed not to have realized that when people go from one country to another they must study carefully the effects of another climate, other kinds of food, and housing conditions. To us now, after having sent hundreds of missionaries abroad, these facts are well known; but in those days, people did not study the question of health as they do now. Some of these early experiences were a great perplexity to our people, and gave them a feeling that they needed to know more about the laws of God in nature.*FSG 299.1*

This matter was called to the attention of Mrs. White in a vision concerning health, the cause of disease, and proper remedies, which she had at the house of Aaron Hilliard at Otsego, Michigan, June 6, 1863. When this great subject of health reform was opened before her in vision, the topic was new not only among Adventists but among people generally. She was definitely instructed of the Lord that there should be developed among Adventists a rational health program, often called health reform. Later years have proved this to be of utmost value to mankind.*FSG 300.1*

The Adventist principles of healthful living at first were most unpopular. People ridiculed the idea of whole-wheat bread, the use of fruit, and the danger of frequent eating. Many scoffed at the thought that the Christian religion in any way gave instruction on health. We were derided because we would not eat pork and thought that the Bible made plain that some animals were clean and others were unclean. We were constantly told that the idea that religion had anything to do with eating or dressing was Jewish. The Jews were under certain restrictive laws, but Christians, they said, were free to live, eat, dress, work, and play without any regard to health. In this, of course, a great change has come. The principles of health laid down by Mrs. White in those early years are accepted now and in part applied in every civilized country of the world.*FSG 300.2*

The doctrine of health as set forth in the Spirit of prophecy emphasizes certain great principles. The first of these is that the

laws of nature are as sacred as the moral laws of God and should be as implicitly obeyed.*FSG 300.3*

“As the foundation principle of all education in these lines, the youth should be taught that the laws of nature are the laws of God, as truly divine as are the precepts of the Ten Commandments. The laws that govern our physical organism, God has written upon every nerve, muscle, and fiber of the body. Every careless or willful violation of these laws is a sin against our Creator.”—*Education, 196, 197*.*FSG 301.1*

In those early years it was stated again and again, and generally believed everywhere, that disease was inherited or came as an accident by the inscrutable provisions of God. In contrast to this, the Spirit of prophecy set forth that disease was a definite effect of certain causes and that if we would avoid disease and build for health, we must shun those causes.*FSG 301.2*

“Man has disregarded the laws of his being, and disease has been steadily increasing. The cause has been followed by the effect.... God has established the laws of our being. If we violate these laws, we must, sooner or later, pay the penalty. The laws of our being cannot be more successfully violated than by crowding upon the stomach unhealthy food, because craved by a morbid appetite.”—*Health: or How to Live*, No. 1, pages 51, 52.*FSG 301.3*

“The human family have brought upon themselves diseases of various forms by their own wrong habits. They have not studied how to live healthfully, and their transgression of the laws of their being has produced a deplorable state of things.”—Ibid., no. 3, Page 49.*FSG 301.4*

The early Adventist health reform, however, not only pointed out that disease came as a certain reaping after sowing, but it set forth strongly the real work of a physician. It was urged that physicians should be educators, that their first work must be to teach the people how to live so as to have good health. “The true physician is an educator.... It is his endeavor not only to teach right methods for the treatment of the sick, but to encourage right habits of living, and to spread a knowledge of right principles.”—*The Ministry of Healing, 125*.*FSG 301.5*

People had not thought of doctors in that light. They thought that a doctor was called in to administer some drug that in a miraculous way would banish disease. They had never thought of a doctor as one who would teach them how to keep well rather than as one who would help them to get well when sick.*FSG 302.1*

In those early years, what was called the science of healing medicine was mostly the practice of giving drugs. Patent medicines of every kind were common. All sorts of foolish remedies such as plasters and pills were administered freely by the people, and about all doctors usually gave was some form of drug. Against this extravagant use of drugs by physicians, the writings of Mrs. White in the early years contained a strong protest.*FSG 302.2*

“More deaths have been caused by drug-taking than from all other causes combined. If there was in the land one physician in the place of thousands, a vast amount of premature mortality would be prevented. Multitudes of physicians, and multitudes of drugs, have cursed the inhabitants of the earth, and have carried thousands and tens of thousands to untimely graves.”—*Health: or How to Live*, no. 3, page 59.*FSG 302.3*

“Physicians, by administering their drug-poisons, have done very much to increase the depreciation of the race, physically, mentally, and morally. Everywhere you may go you will see deformity, disease and imbecility, which in very many cases can be traced directly back to the drug-poisons, administered by the hand of a doctor, as a remedy for some of life’s ills.”—Ibid., page 51.*FSG 302.4*

Mrs. White makes mention of a certain case, a sick woman whom she knew, and writes the following:*FSG 302.5*

“He makes the case a grave one, and administers his poisons, which, if he were sick, he would not venture to take himself. The patient grows worse, and poisonous drugs are more freely administered, until nature is overpowered in her efforts, and gives up the conflict, and the mother dies. She was drugged to death. Her system was poisoned beyond remedy. She was murdered.”—Ibid., pages 49, 50.*FSG 302.6*

About this time, partly because of the prevailing drug habit and the increase of sickness, some religious people began to teach extreme views concerning healing. They paid no attention to the laws of nature. They boasted that all remedies were wicked and that doctors were servants of the evil one. The Spirit of prophecy, while stressing strongly the Bible teaching of divine healing, did not in any way join in with these fanatical ideas of healing, but taught that Christian physicians did a great work for the Lord.*FSG 303.1*

Mrs. White stated distinctly that there were certain remedies which it was proper to use. She also emphasized that although faith and prayer were of great importance and the true religion of Jesus with its comforting promises was a great help to health, yet we ourselves were to do everything we could to restore health. Of this we read:*FSG 303.2*

“It is no denial of faith to co-operate with God, and to place themselves in the condition most favorable to recovery. God has put it in our power to obtain a knowledge of the laws of life.... We have the sanction of the word of God for the use of remedial agencies.... Christ made use of the simple agencies of nature. While He did not give countenance to drug medication, He sanctioned the use of simple and natural remedies.”—*The Ministry of Healing, 232, 233*.*FSG 303.3*

History of Modern Health Reform

There is today a prejudice against the word reform. For that reason it is now more common to say “health program,” though it means the same thing. With the present intelligent agitation for better health and healthful living conditions by governments, churches, clubs, and labor unions, which has grown into a most helpful education for better homes, clothing, food, hours of work, bathing facilities, medical care, and cleanliness, it is useful to recount how this great endeavor began and by whom.*FSG 303.4*

No one today remembers, and very few have been aware, that Mrs. White was the leading pioneer in all this agitation and education for the true ways of health, in America at least. Her lectures and pamphlets on the topic became known everywhere and aroused country-wide attention. One writer of those days says:*FSG 304.1*

“Mrs. White was the first to speak upon the subject among our people. She went from State to State, speaking once or twice at each’ of our large gatherings. She appealed to the people upon the subject of Bible temperance, dwelling upon the great benefits and blessings to be derived from correcting bad habits of life. The subject was a fruitful one, and was presented in happy earnest style.”—Christian Temperance and Bible Hygiene, 219.*FSG 304.2*

Mrs. White also wrote at length on the topic of healthful living and the need of a thorough reform in personal habits. At first she met much indifference and even out and out opposition. Of this common attitude we read:*FSG 304.3*

“1. At the time the writings referred to first appeared, the subject of health was almost wholly ignored, not only by the people to whom they were addressed, but by the world at large.*FSG 304.4*

“2. The few advocating the necessity of a reform in physical habits, propagated in connection with the advocacy of genuine reformatory principles the most patent and in some instances disgusting errors.*FSG 304.5*

“3. No where, and by no one, was there presented a systematic and harmonious body of hygienic truths, free from patent errors, and

consistent with the Bible and the principles of the Christian religion."—*Christian Temperance and Bible Hygiene, Preface, iii*.*FSG 304.6*

Health Institutions

It soon became clear to the advocates of a rational way of life in those early years that books and lectures, helpful as they were, alone could not bring about the reform that was so urgently needed. Then, too, there were many sick people who stood in dire need of special help. The leaders in the reform became convinced that they must establish health centers or other places where those needing immediate help might be cured and where all might be taught the new and better manner of living.*FSG 304.7*

"In the summer of 1866, through the influence of Mrs. White, the foundations were laid for the first health institution among Seventh-day Adventists. Indeed, the institution founded at that time was one of the first of the sort in the western part of the United States. Perhaps it may be said that it was the first of the kind in the United States, or in the world, as it possessed many unique features, and was not conducted as a money-making scheme. Between thirty and forty thousand dollars was raised for the enterprise by the friends of health and temperance reform. A proper site was selected, and the Health Institute opened in August, 1866 [in Battle Creek, Michigan]."—Christian Temperance and Bible Hygiene, 227.*FSG 305.1*

This was the beginning of that chain of sanitariums, treatment rooms, dispensaries, and clinics which Adventists today have around the earth and which have made our work known to millions everywhere.*FSG 305.2*

Adventists in those early days were "health reform minded" and their many large or small health centers prospered marvelously and gave the Adventist Church a unique prestige. Dr. D. H. Kress, a highly regarded veteran in this health work, who is still with us, recently wrote:*FSG 305.3*

Why Sanitariums?

"The question has arisen in the minds of many, why do Seventh day Adventists as a religious body, who believe in the nearness of the second advent of Christ, invest so much money in the erection and equipment of sanitariums and hospitals? Why do they encourage young men and young women to spend from three to five years in receiving a qualification as nurses and physicians? Why conduct sanitariums and hospitals at all, since there are plenty of good hospitals in the world? To answer these questions, read a few paragraphs from the book *Counsels on Health, 469*: 'When the light came that we should begin sanitarium work, the reasons were plainly given. There were many who needed to be educated in regard to healthful living. As the work developed, we were instructed that suitable places were to be provided, to which we could bring the sick and suffering, and there teach them how to regain health by rational methods of treatment without having recourse to poisonous drugs, and at the same time surround them with uplifting spiritual influences. As a part of the treatment, lectures were to be given on right habits of eating and drinking and dressing.'"—The Medical Evangelist, December 1, 1946, page 3.*FSG 305.4*

"The sanitariums themselves were conducted as medical missionary institutions, whose purpose it was to make use of hydrotherapy and massage and diet as the chief methods of therapeutics, and in addition carry forward a strong educational work through parlor lectures, literature, and personal bedside and office ministry. No treatments were prescribed by outside worldly physicians. The sanitariums stood forth, and were recognized as entirely distinctive from worldly institutions, where the chief therapy employed was drug therapy. Instead of the popular psychotherapy employed by worldly physicians, stress was laid upon Bible methods of mental healing. Physicians with a spiritual knowledge of their patients' needs were able to carry forward Christ's methods....*FSG 306.1*

"Marvelous were the results obtained in some of the cases pronounced incurable by worldly physicians who employed narcotics and hypnotics and drug therapy generally. Prayer at the

bedside of patients was a daily procedure of the physicians."—The Medical Evangelist, January 15, 1947, page 3.*FSG 306.2*

"I was fortunate to connect with the Battle Creek Sanitarium after graduating in medicine. Nurses and physicians were there taught how to make use of the simple agencies of nature in the treatments of patients and with this combined prayer. As physicians we did not enter offices without first meeting together for a short season of prayer. Never shall I forget the little dark room where Dr. Paulson and I used to meet practically every morning for prayer before taking our seat on the swivel chairs in our offices. We talked with God before we dared to talk with our patients."—The Medical Evangelist, January 15, 1947, page 3.*FSG 306.3*

The health program as set forth in the writings of the Spirit of prophecy makes no protest against proper surgery, nor the use of all needful therapeutics. It does, however, strongly emphasize certain things as God's remedies. It states that the Lord would have you know "how to prevent disease by a wise use of Heaven's remedies, water, air, and pure diet."*FSG 306.4*

"There are many ways of practicing the healing art; but there is only one way that Heaven approves. God's remedies are the simple agencies of nature, that will not tax or debilitate the system through their powerful properties. Pure air and water, cleanliness, a proper diet, purity of life, and a firm trust in God, are remedies for the want of which thousands are dying; yet these remedies are going out of date because their skillful use requires work that the people do not appreciate. Fresh air, exercise, pure water, and clean, sweet premises, are within the reach of all with but little expense; but drugs are expensive, both in the outlay of means, and the effect produced upon the system."—*Testimonies for the Church 5:443*.*FSG 307.1*

Another phase of the Adventist health program as set forth in the Spirit of prophecy should be mentioned—the relation of health to moral and spiritual excellence. This is clearly instilled by the writings of Mrs. White.*FSG 307.2*

"How many, even of professed Christians, cling to indulgences that are injurious to health, and that benumb the sensibilities of the soul.

When the duty is presented of cleansing themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God, they are offended.... Multitudes are selling their birthright for sensual indulgence. Health is sacrificed, the mental faculties are enfeebled, and heaven is forfeited; and all for a mere temporary pleasure, an indulgence at once both weakening and debasing in its character."—*Patriarchs and Prophets, 182*.*FSG 307.3*

The influence of our physical habits on mental energy and strength is emphasized strongly. It is taught that health reform includes far more than food or habits of eating Moderation, cheerfulness, faith, and hope, as well as the relation of physical exercise to mental work, are recommended, since religion is a help to health.*FSG 307.4*

"Ministers, teachers, and students do not become as intelligent as they should in regard to the necessity of physical exercise in the open air. They neglect this duty, which is most essential for the preservation of health. They closely apply their minds to books, and eat the allowance of a laboring man."*FSG 308.1*

"When the minds of ministers, school teachers, and students are continually excited by study, and the body is allowed to be inactive, the nerves of emotion are taxed, while the nerves of motion are inactive. The wear being all upon the mental organs, they become overworked and enfeebled."—*Testimonies for the Church 3:489, 490*.*FSG 308.2*

As one studies the philosophy of health taught in the writings of Mrs. White, and the fruitage of this philosophy among Seventh-day Adventists, he notices that little by little the question of vegetarianism comes to be accepted. There are no extreme statements. It is even recognized that some people might need flesh foods under certain conditions. Nowhere does the Spirit of prophecy teach that it is sin to eat meat when that is the best diet that can be found, but it is clearly stated that there is a better way, if proper substitutes for a meat diet are found and used.*FSG 308.3*

"Fruits, grains, and vegetables, prepared in a simple way, free from spice and grease of all kinds, make, with milk or cream, the most healthful diet."—*Christian Temperance and Bible Hygiene, 47*.*FSG*

308.4

These messages from the Lord on health teach that at the very last God's people who are alive at the coming of Jesus will subsist wholly on vegetarian products, and that the nearer we get to the end, flesh meats will be more and more dangerous because of diseased animals.*FSG 308.5*

"Again and again I have been shown that God is trying to lead us back, step by step, to His original design,—that man should subsist upon the natural products of the earth. Among those who are waiting for the coining of the Lord, meat-eating will eventually be done away; flesh will cease to form a part of their diet. We should ever keep this end in view, and endeavor to work steadily toward it."—*Christian Temperance and Bible Hygiene, 119*.*FSG 308.6*

In 1864, shortly after Mrs. White's first vision concerning the subject of health, she printed her first long message on that topic. In this she speaks out boldly against flesh meats.*FSG 309.1*

"There are but a few animals that are free from disease. Disease is conveyed to the liver, and the entire system of the animal is diseased. They are killed, and prepared for the market, and people eat freely of this poisonous animal food. Much disease is caused in this manner. But people cannot be made to believe that it is the meat they have eaten, which has poisoned their blood, and caused their sufferings....*FSG 309.2*

"Animals are frequently killed that have been driven quite a distance for the slaughter. Their blood has become heated. They are full of flesh and have been deprived of healthy exercise, and when they have to travel far, they become surfeited, and exhausted, and in that condition are killed for market. Their blood is highly inflamed, and those who eat of their meat, eat poison.*FSG 309.3*

"Some animals that are brought to the slaughter seem to realize by instinct what is to take place, and they become furious, and literally mad. They are killed while in that state, and their flesh prepared for market. Their meat is poison, and has produced, in those who have eaten it, cramp, convulsions, apoplexy, and sudden death. Yet the cause of all this suffering is not attributed to the meat. Some

animals are inhumanly treated while being brought to the slaughter. They are literally tortured, and after they have endured many hours of extreme suffering, are butchered."—*Spiritual Gifts 4a:146-148*.*FSG 309.4*

"The table should be abundantly supplied with food of the best quality.... Where plenty of good milk and fruit can be obtained there is rarely an excuse for eating animal food. It has come to be a very serious question whether it is safe to use flesh-food at all in this age of the world.... When I could not obtain the food I needed, I have sometimes eaten a little meat; but I am becoming more and more afraid of it."—*Christian Temperance and Bible Hygiene, 117, 118*.*FSG 309.5*

At first, blind prejudice, old habits, and tastes, and even business strongly opposed the vegetarian way of life. Then something happened. Early in this century, because of constant complaints, governments and various societies began to investigate packing houses and other places where animals were slaughtered and prepared for the market. The results of these investigations were astounding. It was found that diseased animals were constantly killed and sold as food. In many cases dangerous chemicals were used as preservatives and to kill odors. In America at least, about 1906, a tremendous outcry against this terrible abuse was heard. After this, few ridiculed Mrs. White's statements as quoted above, and vegetarianism began to be considered almost as a measure of national welfare. Leading men and women around the earth accept it. To Adventists it will seem more and more important.*FSG 309.6*

It should be noted that in the instruction concerning health and the cause of disease, the messenger of the Lord laid down no hard, rigid rules as to how people should eat, sleep, work, or dress. She advocated certain principles, and advised all to study them carefully and then experiment for themselves as to what they found best. She stated explicitly that she did not want her way of living to be a criterion or pattern for others to follow; and she did not urge people to make pledges as to what they would or would not eat.*FSG 310.1*

"I tell our family, 'Whatever you do, do not get a poverty stricken diet. Place enough on the table to nourish the system. You must do

this. You must invent and invent and study all the time, and get up the very best dishes you can, so as not to have a poverty stricken diet."—*Counsels on Diet and Foods, 489, 490*.*FSG 310.2*

"The other members of my family do not eat the same things that I do. I do not hold myself up as a criterion for them. I leave each one to follow his own ideas as to what is best for him. I bind no one else's conscience by my own. One person cannot be a criterion for another in the matter of eating. It is impossible to make one rule for all to follow. There are those in my family who are very fond of beans, while to me beans are poison."—*Counsels on Diet and Foods, 491*.*FSG 310.3*

This spirit of personal experiment and freedom was followed even in our institutional work. The old Battle Creek Sanitarium did not cease to serve meat until 1898, and the Saint Helena institution continued to serve it until 1903. But both found it helpful to banish flesh foods, and we are happy to state that many others follow this good example. There may be some countries and conditions where this is yet difficult, or where some of our leaders think it unwise, but we are not to judge one another. Beyond all question, the day is coming when the entire remnant church will be a brotherhood of vegetarians, living wholly on the original diet of man. This will come to pass, as stated so forcibly in the following quotation, because meat eating makes us more liable to disease.*FSG 311.1*

"The fluids and flesh of these diseased animals are received directly into the blood, and pass into the circulation of the human body, becoming fluids and flesh of the same. Thus humors are introduced into the system. And if the person already has impure blood, it is greatly aggravated by the eating of the flesh of these animals. The liability to take disease is increased tenfold by meat-eating. The intellectual, the moral, and the physical powers are depreciated by the habitual use of flesh-meats. Meat-eating deranges the system, beclouds the intellect, and blunts the moral sensibilities."—*Testimonies for the Church 2:64*.*FSG 311.2*

Another helpful phase of the light given on health reform by the Spirit of prophecy is the warning against extreme positions and practices. On the question of foods, Mrs. White warned earnestly

against a poverty-stricken diet and always encouraged all to eat freely of good, healthful food.*FSG 311.3*

“Investigate your habits of diet. Study from cause to effect but do not bear false witness against health reform by ignorantly pursuing a course that militates against it.” “Narrow ideas, and overstraining of small points have been a great injury to the cause of hygiene.” “These extremists do more harm in a few months than they can undo in a lifetime.... They adopt too meager a diet.... I do not recommend an impoverished diet.... There is real common sense in health reform. People cannot all cat the same things. Some articles of food that are wholesome and palatable to one person may be hurtful to another. Some cannot use milk, while others can subsist upon it. For some dried beans and peas are wholesome while others cannot digest them. Some stomachs have become so sensitive that they cannot make use of the coarser kinds of graham flour. So it is impossible to make an unvarying rule by which to regulate every one’s dietetic habits.”—*Christian Temperance and Bible Hygiene, 56-58*.*FSG 311.4*

The Adventist health program is founded on the sound wisdom of genuine physiology. The messages of the Lord’s servant do not teach as do some sects or fanatics here or overseas that it is sin to take animal life or that beasts possess immortality because of a divine life principle in them. With Adventists, vegetarianism is not a religion, nor is it ever made a test of fellowship. We do, however, believe that kindness to animals and other good ethical reasons should have an influence in leading Christians and especially parents to discard a meat diet. Our health work is neither negative nor extreme. We do not believe, for instance, in teaching anyone to leave off meat unless he can get proper substitutes for it. This is the reason for our many and prosperous health food factories and products. We believe that an insufficient diet is one of the greatest dangers to health in modern life. We cannot quote their words here, but it is most instructive to read how eager Elder and Mrs. White were to help and teach people who accepted the health reform and changed their diet. A mere “thou shall not” teaching or an extreme teaching of one’s own petty notions can only do harm. Any health reform that fails to make people healthier and happier is a false reform. But the balanced health teaching of the servant of God has

been a priceless boon to humanity, as tens of thousands of Adventists and others all over the world will testify. Her words of caution and warning with reference to an insufficient diet and other extreme ideas have been most salutary.*FSG 312.1*

"I have spoken of the importance of the quantity and quality of food being in strict accordance with the laws of health.... I have been shown that many take a wrong view of the health reform, and adopt too poor a diet. They subsist upon a cheap, poor quality of food....*FSG 313.1*

"There are some who go to extremes. They must eat just such an amount and just such a quality, and confine themselves to two or three things.... Poor food cannot be converted into good blood. An impoverished diet will impoverish the blood."—*Testimonies for the Church 2:366, 367*.*FSG 313.2*

The fact is that the notional or extreme ideas of some well-meaning people have hindered others in adopting a rational, practical, and helpful diet and manner of living.*FSG 313.3*

One most cheerful characteristic of the health teaching of the Lord's messenger was the relation of health to religion. It was taught by many in her time, as it is now, that Christianity is detrimental to good health. Mrs. White taught that faith in God and communion with Christ were most conducive to good health and happiness. "I saw that the view that spirituality is a detriment to health ... is but a sophistry of the devil."—*Testimonies for the Church 1:565*. She encouraged the sick to be hopeful and trust in their loving heavenly Father.*FSG 313.4*

We cannot even mention all the many health questions presented and answered in the messages on health from the servant of the Lord, but one most important subject in her writings was dress. She urged that people dress modestly and healthfully, even though by so doing they find themselves somewhat out of fashion. She did not want them to change their dress just to be like the world; but on the other hand, she said that "Christians should not take pains to make themselves gazing stocks by dressing differently from the world."—*Health: or How to Live*, Volume 6, page 61. She urged that members who had recently come to the faith be given instruction on

the question of healthful dress. She stressed the need of cleanliness and good taste in dress and warned against extremes. On the other hand, she set forth the danger of modern fashion to both health and morals.*FSG 313.5*

"While you are devoting precious time to the study of dress, thee inward adorning is neglected; there is no growth in grace. Instead of becoming more heavenly-minded, you are becoming more and more earthly-minded. Foolish and hurtful lusts, groveling appetites, becloud your sense of sacred things. Why will not every one who professes to love Jesus flee from these soul-destroying indulgences! The world is crazy after show and fashion and pleasure. Licentiousness is steadily and fearfully on the increase."—Ibid., Volume 4, page 647.*FSG 314.1*

In all this helpful instruction on the advantages of good health, there is a religious consideration which separated the Adventist health program from much that is called healthful living in the world. Mrs. White taught that our ways of living and the health we enjoy are definitely related to our religious experience. All through her life she spent much time to further the cause of temperance. Again and again she protested against the use of tobacco and liquor and urged that every child of God leave off completely the use of those harmful things.*FSG 314.2*

It scarcely seems necessary at this late day to study the fruitage of all the health instruction given by the messenger of the Lord. We see the value of it in her own life. As a child she had been more or less in ill health; in fact, all through her life, with the prodigious amount of work she did, her health was never robust; yet she was cheerful and sensible, and by her habits of life and the grace of God was able to live until she was 87. Thousands of people today bear witness to the excellent result of the health instruction of Mrs. White.*FSG 314.3*

Our many health institutions in America and in almost all countries of the earth are with us because of her instruction. She personally encouraged the establishment of many of our sanitariums in America. She even bought land and raised money in her own name to get them under way. The largest sanitarium Adventists have in

the world is the Skodsborg institution near Copenhagen, Denmark. When this sanitarium in its early years of poverty and struggle was in great peril, Mrs. White wrote a letter of encouragement to the sanitarium family, addressing it to the head physician. “Be of good courage, Dr. Ottosen. I have seen angels of God walking through the Skodsborg sanitarium and laying their healing hands on the sick.” In like manner she encouraged and helped many other medical institutions. It is not to be wondered at that the Adventist Church, that has benefited so marvelously from this light, should love and believe in the prophetic gift of God’s messenger.*FSG 315.1*

There are some other points in the health instruction of Mrs. White that should be mentioned. One of these is her strong protest against the immoral sex teaching on the part of some modern advocates of better health. This wicked instruction is more in evidence in certain countries overseas than in America, but there is too much of it here. It is often a form of that “behaviorism” which would banish all inhibitions. It degrades man to be an animal that should find health and happiness by yielding to his lower nature and lusts. These ideas do immense harm, as we have seen, especially since the beginning of this last war. Mrs. White strongly emphasized the most beautiful and practical ideals of purity for both men and women in wedlock and without. Again and again she stated that the peace of Jesus in our hearts and the morality of the Bible in our manner of living would be not a detriment but a help to good health.*FSG 315.2*

The Spirit of prophecy taught clearly that the children of Christ should take a strong stand by both voice and vote in opposition to both liquor and tobacco. The necessity of this is seen when we observe how the liquor curse is growing in all lands and how the cigarette has become almost universal even among mothers and young girls. We saw this in France after World War I, when smoking had become so common everywhere that it was impossible in any train to find a corner or seat where there was no smoking. There is reason to think that this universal tobacco habit was one cause of the collapse of France in 1940.*FSG 316.1*

Mrs. White declared:*FSG 316.2*

“The use of tobacco is working untold harm.... Mental inability, physical weakness, disordered nerves, and unnatural cravings are transmitted as a legacy from parents to children.... To this cause in no small degree is owing the physical, mental, and moral deterioration, which is becoming such a cause of alarm.”—*The Ministry of Healing, 328, 329*.*FSG 316.3*

There is danger that this thing is being repeated today. Warned by the instruction of Mrs. White, the Adventist Church took the stand that no member can use liquor or tobacco in any form. Anyone that persistently transgresses this rule is disfellowshiped. We are almost the only church that follows this rule. The Catholic priests all seem to smoke, and we have often been on boats with other Protestant missionaries, including even their women missionaries, who smoked every day, and in public. The remnant church is grateful to God for light on the temperance question.*FSG 316.4*

Another factor in the health work of Mrs. White that must not be forgotten is her labors and influence in favor of our medical school at Loma Linda and Los Angeles, California. This is by far the largest institutional enterprise of the Adventist Church. Many thought it would never prosper. They claimed that our resources were too limited to conduct a class A medical college. The final decision on this question came at an Autumn Council in Loma Linda in 1915. It was there that the General Conference, guided by the instruction of the Spirit of prophecy, settled for all time that we were to conduct a full-fledged medical college. The General Conference took this decision to have the school and support it to the utmost of its ability, as it has so generously done, because of faith in the Spirit of prophecy.*FSG 316.5*

There are other phases of the health teaching of Mrs. White that must not be passed by. One of these is the relation of health to holiness of life and to the high hope and goal of translation at the second advent. Another is the health literature she and others produced as a result of her health messages. Her first writings on health appeared in a series of six pamphlets, printed in the sixties. Each pamphlet contained one of her articles on health, and all were later put out in book form, entitled Health: or How to Live. Those first six articles set forth very clearly, though briefly, the great

principles of health which she taught. Later, other books were produced on the question of temperance and health. Of these we would mention an old book first printed in 1890, entitled Christian Temperance and Bible Hygiene by Mrs. E. G. White and Elder James White. This book had not only a large circulation in America but was very generally sold in many places in Europe.*FSG 317.1*

The best-known book on health written by Mrs. White is *Ministry of Healing*. This, too, has been translated into many languages and has had a large circulation. Overseas it met with such marvelous response that a queen in one of the smaller countries of Europe and as an author she is well known, paid to have it translated and printed in her own language so that it might be circulated among her people other books on health questions written by Mrs. White are *Counsels on Health and Counsels on Diet and Foods* The health activities of Adventists have been a blessing to multitudes in many, many lands. However, though they have been of untold value to society, the primary purpose of this light is not simply to give us stronger bodies and longer lives but greater power to render noble service to our fellow men. It is not selfishness that leads God's children to seek a sound mind in a sound body.*FSG 317.2*

Chapter 22 — The Principles of Adventist Education

SINCE THE END OF WORLD War II the importance of tru education and the dangers of false ideas in the training of youth have been sensed and emphasized as never before in human history. I was in Europe the autumn immediately after the war, and everywhere people, both in press and in pulpit, were discussing the need of a different emphasis and a different outline of studies in education. It was felt over there that the great root cause of war, as well as the peril of social disintegration and an uprooted humanity, was a false education. It was stressed that this was true not only of one country but of every land. Mankind must study right principles of education, and especially the right place of religion and morality in education. What was true then across the sea was even more in evidence in America, as it has been ever since. The prosperity of the state and the welfare of any church, and above all the welfare and life of the individual, depend on the kind of education which youth receive. This fact again makes plain how timely and helpful is the instruction of the Spirit of prophecy, and how important it is that we study and follow the divine philosophy of child training thus revealed.*FSG 319.1*

Anyone who studies the writings of Mrs. White will find that among the many topics mentioned, education occupies a prominent place. Although she does not in detail outline any courses of study, she specifies quite fully the subjects that should be studied in schools built on the principles of true education. She never to our knowledge drew up a set of rules for any educational institution, but these messages from the Lord set forth at great length the religious spirit, the standards of conduct, the need of discipline, as well as the plans for work and dormitory life in general, that should prevail in all our training centers. Indeed, she laid down certain principles of education that have been of untold value to the advent movement. The fruitage of these principles is seen today in our schools, and it is a well-known fact that the more closely we follow the pattern of education given by the Lord's messenger, the better our young people are trained and the more successful they become in life. Years ago, many times I heard people predict that the Adventist Church would soon break up, that the foundation on which it built was not strong enough to support an edifice or a church of

worldwide dimensions. History, however, has proved the mistake of those predictions. The church today stands stronger than it ever did, and we believe it will continue that way to the end.*FSG 320.1*

One great reason for the stability of the Adventist Church is its plan of education. It is a well-known saying, born of the experience of many, many years, that the schools of a church either make or break that church. Practically every church that has departed from its original faith or has found its first mission zeal waning, testifies that these two factors come from the influence and the teachings of the schools of that denomination. In America a large number of churches have founded colleges. These were often started primarily to train preachers. Little by little, however, many of these colleges failed and, in some denominations, have almost ceased to exist. We grant that one reason for the failure of many church colleges in America is the popularity and small expense of university training, but the fact still remains that the chief reason these colleges have not continued to prosper is that the churches owning them have ceased to strive for the original goals for which the schools were established and have departed from the definite religious and Bible principles on which and for which those schools were first founded. Adventists should take this to heart. The same road would bring us to the same result, for like causes have like effects. This is true even though we believe there are few if any Protestant bodies in America that have as stable an educational system and as strong a set of schools from the denominational standpoint as Seventh-day Adventists. This Adventist educational system is to a large degree the fruitage of the Spirit of prophecy in the Adventist Church. We are told that the supreme goal of all true education is character building as a preparation for eternity. God desires our youth “above all else to learn life’s great lesson of unselfish service. These principles become a living power to shape the character.”—*Education, 30*. The student “has within his reach the power to realize in himself his noblest ideals. The opportunities of the highest education for life in this world are his. And in the training here gained, he is entering upon that course which embraces eternity.”—*Ibid*.*FSG 320.2*

It is helpful to notice what educators in the world have written about the principles of education set forth by Mrs. White. Though Mrs.

White had but a limited school education and never graduated from any college, she has from the instruction given her by the Lord, written several most valuable books on education, such as *Counsels to Teachers* and *Fundamentals of Christian Education*, with other pamphlets and a large number of magazine articles. One of these books, Education, was translated by a Serbian professor into his language. He called the book *The Pedagogy of the Bible*, and pretended that it was his own writing. The Greek Orthodox Church in Yugoslavia, which translated and printed the book, declared it was the best book ever written on education. The book is a classical translation, the best we have in that tongue.*FSG 321.1*

So far as we know, this book is the only Adventist work ever printed for circulation by the Greek Catholic Church. It is true that the translator wrote an introduction and some added paragraphs here and there, but a careful investigation of the book showed that more than eighty per cent of it was quoted without change from the book Education by Mrs. E. G. White. The church used this book as a textbook for priests in the study of educational problems, and they advertised it as "the best book on moral education in the Slavic language."*FSG 322.1*

Not only did the printing of this book by the Orthodox Church show how highly educators value the writings of the Spirit of prophecy, but it also helped us greatly in our literature mission work in Yugoslavia. When the government first closed our publishing house and tried to forbid our colporteurs to work, we took this book to the officials and said, "Where is the fairness or the logic in closing our publishing house and imprisoning our colporteurs because they sell a book of the same kind and by the same author who wrote this book that you have translated and printed?" The book they did not want us to circulate was *Steps to Christ*, by Mrs. White. And the fact that they thought so highly of another of her books helped them to open our publishing house again and permit our literature to be sold.*FSG 322.2*

Mrs. White, as an American, wrote much concerning schools in this country, though the principles she set forth apply more or less in every land. There is in her writings a constant urge for higher and better training. Even though she wanted the church to have its own

schools, she never in the remotest way made any attack on the plan that the state conduct schools. Concerning false ideas of education she writes:*FSG 322.3*

"Satan has used the most ingenious methods to weave his plans and principles into the systems of education, and thus gain a strong hold on the minds of the children and youth. It is the work of the true educator to thwart his devices."—*Testimonies for the Church 6:127*.*FSG 323.1*

We have seen this perversion of education most clearly in heathen lands but also in Central Europe, and there is danger of it even in America.*FSG 323.2*

Though Mrs. White earnestly warned against the worldly centers of learning where the very idea of a God and His law and reign is ridiculed, and where dictates and desires of immorality are freely taught, she urged our members everywhere, when they had no schools of their own, to send their children to the best schools that they could find and see to it that the children secured a good education. She made it plain that secular education is doomed to failure because God is left out. Schools in which infidelity and iniquity abound or schools where the children are taught fairy tales, myths, and fictitious stories, and the Bible accounts of creation, the Flood, the crossing of the Red Sea, and the fall of Jericho are scoffed at, are a deadly peril to our youth. One of the first references to education in Mrs. White's books is in the Testimonies, volume 2. This deals with education for our children in the public schools and the reading children should have. We must remember that at that time many of the new sections of America had almost no schools. She wrote:*FSG 323.3*

"You have robbed your children of their rights by not interesting yourself in their education, and instructing them patiently and faithfully in regard to forming characters for Heaven.... You have been very zealous to plead the necessity of not denying our faith by our works, and have made your faith an excuse for not granting your children an opportunity to obtain an education in even the common branches."—*Testimonies for the Church 2:94-96*.*FSG 323.4*

Mrs. White urged that children be sent to school, and if need be to the public schools, but she also advised that wherever and whenever possible “parents should be the only teachers of their children until they have reached eight or ten years of age.”—*Testimonies for the Church 3:137*.*FSG 324.1*

The writings of Mrs. White on education set forth certain principles that are of great importance. First of all, she gives an unusually fine definition of education, as follows:*FSG 324.2*

“True education is the power of using our faculties so as to achieve beneficial results” (*Testimonies for the Church 2:263, 264*); its object is “to restore in man the image of his Maker” (*Education, 15*).*FSG 324.3*

“Our ideas of education take too narrow and too low a range. There is need of a broader scope, a higher aim. True education means more than the pursuing of a certain course of study.” “It is the work of true education to develop this power; to train the youth to be thinkers, and not mere reflectors of other men’s thought. Instead of confining their study to that which men have said or written, let students be directed to the sources of truth, to the vast fields opened for research in nature and revelation.... Instead of educated weaklings, institutions of learning may send forth men strong to think and to act, men who are masters and not slaves of circumstances, men who possess breadth of mind, clearness of thought, and the courage of their convictions.”—*Education, 13, 17, 18*.*FSG 324.4*

In order that this beneficial result may come from our schools, it is stated:*FSG 324.5*

“Education must be based upon the word of God. Here only are its principles given in their fullness. The Bible should be made the foundation of study and of teaching.”—*The Ministry of Healing, 401, 402*.*FSG 324.6*

From Mrs. White’s writings on education many, many pages of like import could be quoted. She encourages the most comprehensive study of true science, but she warns earnestly against the false conception of modern thought that human science is the great

infallible standard and only test of what is truth. She emphasizes that the revealed truths of the Bible are the final criterion of what truth is, and that the theories of science are only to be accepted and taught to our youth when they agree with the Holy Scriptures. She teaches that there was, and will be again when the reign of sin ends, a perfect harmony in all the universe.*FSG 325.1*

It should be remembered that these messages from God's servant urging religion as a vital part of true education came at a time when the whole trend was away from the Bible in the schools as one great fundamental in the training of youth. In nearly every civilized land secularism and humanistic paganism were getting the upper hand. The theories of evolution had become so popular and arrogant that many instructors took delight in ridiculing students almost to the point of persecution when they had the courage to maintain their faith in creation as taught in the Word of God. Indeed, not only were such students made objects of scoffing and scorn, as being ignorant and superstitious, but in some cases a degree of scholarship was denied to capable, bright students by the blustering dictation of evolutionists unless the students gave up their faith. Now, with evolution almost bankrupt, this needs to be kept in mind, especially in America, where a Roman Catholic education is coming into vogue.*FSG 325.2*

The messenger of truth was not intimidated by the vain boasting of refined atheism. We quote:*FSG 325.3*

"Science is ever discovering new wonders; but she brings from her research nothing that, rightly understood, conflicts with divine revelation." "Geology has been thought to contradict the literal interpretation of the Mosaic record of the Creation. Millions of years, it is claimed, were required for the evolution of the earth from chaos." "Such a conclusion is wholly uncalled for. The Bible record is in harmony with itself and with the teaching of nature."—*Education, 128, 129*.*FSG 325.4*

In an earnest protest against this veiled and unscientific teaching, so often carried on in the name of science, Mrs. White wrote:*FSG 326.1*

"In the study of science as generally pursued there are dangers

equally great. Evolution and its kindred errors are taught in schools of every grade, from the kindergarten to the college. Thus the study of science, which should impart a knowledge of God, is so intermingled with the speculations and theories of men that it tends to infidelity."—*Education, 227*.*FSG 326.2*

"Men are so intent upon excluding God from the sovereignty of the universe that they degrade man, and defraud him of the dignity of his origin." They trace back his origin not "to the great Creator" but "to a line of developing germs, mollusks and quadrupeds." (*Patriarchs and Prophets, 5*.)*FSG 326.3*

These brave words of protest against godless education and the stirring appeals to save our youth became the greatest incentive to establish schools of all grades in which faith in the Bible was to be a dominant keynote, and Christian education the law of life.*FSG 326.4*

It is not Adventists only who deplore the irreligion and even out-and-out anti-Christian influence and teaching of many schools. In The United Presbyterian, under the heading "The Greatest Weakness in American Education," Joseph Findlay Paydon, Ph.D., writes:*FSG 326.5*

"For several years my experience as a teacher, first in the public schools in Illinois, later at Northwestern university, and now at the Naval academy, and my service as a Naval officer during the late war have brought me into close contact with young people from all parts of the country. Some very saddening facts have been brought to my attention with ever increasing emphasis. Chief among these is that we Protestants, to our great disgrace, are neglecting to rear our children 'in the admonition of the Lord."*FSG 326.6*

"Our neglect is so marked as to approach treason to our Sovereign Master. We are allowing—no, we are forcing—our children to grow to maturity through a system of education deliberately designed to prevent their receiving a really accurate knowledge of the one Person in history it is most needful they should know the truth about. In our schools our children are subjected to a vicious barrage of insidious propaganda, from direct but unproved accusations to slowly phrased insinuations, denying the importance of our Lord. It

sneers at His authority and His unique claim upon mankind. It scoffs at the truthfulness of His Word. It seems to aim at the erasure of the evidence of His existence as well as His power. It is constantly working to eradicate and destroy any confidence in our Creator and God that our young people may have developed."—January 20, 1947.*FSG 327.1*

Dr. Paydon, who writes as a loyal Protestant American, does not hesitate to say, "We are condemning our sons and daughters to be infidels." "Would it be out of question, where churches are strong, to establish parochial schools?" Guided by the messages of the Lord, we have found it not only possible but a real boon to have our own day schools for our children. Indeed, as early as 1853 the "sentiment prevailed quite largely among Seventh Day Adventists that their children should be educated more directly under the supervision of those of the same faith than was possible in the public schools." Many small family or church schools were started with teachers "firm in the faith, and competent to instruct in matters of religion, as well as in the common branches of school education." It was a real loss that these schools were not continued. (*The Review and Herald, November 6, 1888, Page 689*.)*FSG 327.2*

Christian education as set forth in the writings of the Spirit of prophecy may be said to rest on three main pillars. The first is the dignity and value of honest work even in character building. The second is the study of nature both for profit and pleasure, so that man created in the image of God may find himself in tune with the other works of God. Nearly all the many ills of modern ways of life may be traced to disharmony and the many discordant notes. Harmony can only come when man the creature is in harmony with his Creator. The third pillar on which the philosophy of education as taught by Mrs. White rests, in the dignity and freedom of the individual.*FSG 327.3*

"Every human being, created in the image of God, power to with a power akin to that of the Creator, is endowed individuality, think and do."—*Education, 17*. "The greatest want of the world is the want of men,—men who will not be bought or sold; men who in their inmost souls are true and honest; men who do not fear to call sin by its right name; men whose conscience is as true to duty as the needle

to the pole; men who will stand for the right though the heavens fall."—*Education, 57*. "In all true teaching the personal element is essential. Christ in His teaching dealt with men individually."—*Education, 231*.*FSG 328.1*

Mrs. White warned against "the education that consists in the training of the memory."—*Education, 230*.*FSG 328.2*

"For ages education has had to do chiefly with the memory. This faculty has been taxed to the utmost, while the other mental powers have not been correspondingly developed. Students have spent their time in laboriously crowding the mind with knowledge, very little of which could be utilized. The mind thus burdened with that which it cannot digest and assimilate is weakened; it becomes incapable of vigorous, self-reliant effort, and is content to depend on the judgment and perception of others.*FSG 328.3*

"The education that consists in the training of the memory, tending to discourage independent thought, has a moral bearing which is too little appreciated. As the student sacrifices the power to reason and judge for himself, he becomes incapable of discriminating between truth and error, and falls an easy prey to deception. He is easily led to follow tradition and custom.... The mind that depends upon the judgment of others is certain, sooner or later, to be misled.*FSG 328.4*

"The power to discriminate between right and wrong we can possess only through individual dependence upon God. Each for himself is to learn from Him through His word."—*Education, 230, 231*.*FSG 328.5*

At the time these messages were given, many schools were turning away from the principles of Christianity. They were giving up their faith in the Bible for what was called science and evolution. A large share of the instruction on education given by Mrs. White is devoted to earnest warning against these false methods and ideas of education. Again and again she urges that in all our educational work we must stand true to the Bible and make it prominent in the training of our young people.*FSG 329.1*

"As a means of intellectual training, the Bible is more effective than

any other book, or all other books combined. The greatness of its themes, and the dignified simplicity of its utterances, the beauty of its imagery, quicken and uplift the thoughts as nothing else can." "And not alone in searching out truth and bringing it together does the mental value of Bible study consist. It consists also in the effort required to grasp the themes presented."—*Education, 124*.*FSG 329.2*

However, the study of the Bible as emphasized in the Spirit of prophecy is not to limit our students in their love for research. It is stated clearly that a second and very important source of true education is the observation and study of nature as a revelation of the ways and will of God. Again and again it is urged that we must place definite emphasis on the study of nature, or as many call it, science. Nature is to be studied as an interpreter of God, of His character, His laws, and His great love. The messenger of the Lord also stresses strongly in her writings the need of thorough research. It is not so much the memory we are to depend on as independent thinking. This alone, we are told, will keep the students from becoming an easy prey to deception.*FSG 329.3*

The first college established by the Adventist Church was located in Battle Creek, and began its work in 1873. The purpose of this school was first of all the training of preachers. We read: "Too little attention has been given to the education of young men for the ministry. This was the primary object to be secured in the establishment of the College."—*Testimonies for the Church 5:22*. Mrs. White goes on to enlarge on the need of an educated ministry, and the great lack of it in those early days. Of this it is stated:*FSG 329.4*

"The teachers of the common schools are required to be masters of their business. They are closely examined to ascertain if children can properly be trusted to their care. By investigation, the thoroughness of their qualifications is tested according to the importance of the position which they are required to occupy. I saw that God's work is of as much more exalted character, and of as much higher interest, as the eternal is above the temporal. A mistake made here cannot be repaired. It is of infinite importance that all who go forth to teach the truth, should be qualified for their

work. No less strict investigation should be instituted in reference to their ability to teach the truth than in the case of those who teach our schools."—*Testimonies for the Church 2:555, 556*.*FSG 330.1*

Even back in the first early years when the Adventist Church began to establish schools of its own, it was emphasized that the education given in our schools should be not only more thorough and advanced but in some ways different from that which is generally given.*FSG 330.2*

"A more comprehensive education is needed—an education which will demand from teachers and principal, such thought and effort as mere instruction in the science does not require. The character must receive proper discipline for its fullest and noblest development. The students should receive at College, such training as will enable them to maintain a respectable, honest, virtuous standing in society, against the demoralizing influences which are corrupting the youth."—*Testimonies for the Church 5:23*.*FSG 330.3*

Mrs. White urged strongly in her writings that our schools should be located in the country. She wrote against the establishment of the college in Battle Creek because it would be in the city, and in the midst of a large Adventist community.*FSG 330.4*

"There are serious objections to having the school located in Battle Creek. The church is large and there are quite a number of youth connected with it. If the influence which one member has over another in so large a church were of an elevating character, leading to purity and consecration to God, then the youth coming to Battle Creek would have greater advantages than if the school were located elsewhere. But if the influences at Battle Creek shall be in the future what they have been for several years past, I would warn parents to keep their children from Battle Creek."—*Testimonies for the Church 3:197*.*FSG 331.1*

In later writings she enlarged very much on the need of having schools located away from the cities, in the quiet of nature, where the students could be trained without the evil influences of our large centers of population.*FSG 331.2*

The question of health and hygiene is set forth as an essential part

of genuine education. One of the most important phases of the philosophy of education as taught by Mrs. White is a knowledge of our own bodies.*FSG 331.3*

“Without health, no one can as distinctly understand or as completely fulfill his obligations to himself, to his fellow-beings, or to his Creator. Therefore the health should be as faithfully guarded as the character. A knowledge of physiology and hygiene should be the basis of all educational effort....*FSG 331.4*

“In the study of physiology, pupils should be led to see the value of physical energy, and how it can be so preserved and developed as to contribute in the highest degree to success in life’s great struggle.*FSG 331.5*

“Children should be early taught, in simple, easy lessons, the rudiments of physiology and hygiene.... They should understand the importance of guarding against disease by preserving the vigor of every organ, and should also be taught how to deal with common diseases and accidents. Every school should give instruction in both physiology and hygiene.”—*Education, 195, 196*.*FSG 331.6*

Concerning the things that were especially to be emphasized in our education, the Lord’s messenger instructed us to place the physical training of our bodies as among the very first, and we are earnestly warned against a cramming process of mechanical education.*FSG 331.7*

“Many parents keep their children at school nearly the year around. These children go through the routine of study mechanically, but do not retain that which they learn. Many of these constant students seem almost destitute of intellectual life. The monotony of continual study wearies the mind, and they take but little interest in their lessons; and to many the application to books becomes painful.... In the early education of children, many parents and teachers fail to understand that the greatest attention needs to be given to the physical constitution, that a healthy condition of body and brain may be secured.”—*Testimonies for the Church 3:142, 143*.*FSG 332.1*

In order that our youth might obtain the best education possible, it is stated:*FSG 332.2*

“It would be well could there be connected with our college, land for cultivation, and also work-shops.”—*Testimonies for the Church 5:23*.*FSG 332.3*

“True education includes the whole being. It teaches the right use of one’s self. It enables us to make the best use of brain, bone, and muscle, of body, mind, and heart. The faculties of the mind, as the higher powers, are to rule the kingdom of the body.”—*The Ministry of Healing, 398, 399*.*FSG 332.4*

One very strong feature of the instruction given in the Spirit of prophecy on education is the constant warning against adopting worldly standards. The idea is not that our schools should have a low standard of scholarship.*FSG 332.5*

“God designs that the college at Battle Creek shall reach a higher standard of intellectual and moral culture than any other institution of the kind in our land.”—*Testimonies for the Church 4:425*. “We have lost time in neglecting to bring young men to the front, and give them a higher, more solid education.”—*Testimonies for the Church 5:583*.*FSG 332.6*

Meeting Legal Standards

The words of prophetic guidance for our schools protest strongly against adopting worldly policies of education, but they also caution us not to be content with an inferior, slipshod standard of teaching. Indeed, they make plain that in matters of real training our schools ought to be better than the best around us, so that our students can pass all needed legal tests and our instructors secure the certificates called for. On this subject of accreditation we quote a message in the *Review*:*FSG 332.7*

"The youth and those more advanced in years who feel it their duty to fit themselves for work requiring the passing of certain legal tests should be able to secure at our union conference training schools all that is essential....*FSG 333.1*

"In our training schools, the Bible is to be made the basis of all education....*FSG 333.2*

"From the light that the Lord has given me, I know that our training schools in various parts of the field should be placed in the most favorable position possible for qualifying our youth to meet the tests specified by State laws regarding medical students....*FSG 333.3*

"Let me repeat: It is not necessary for so many of our youth to study medicine. But for those who should take medical studies our union conference training schools should make ample provision in facilities for preparatory education. Thus the youth of each union conference can be trained nearer home."—*The Review and Herald, October 15, 1903*, page 8.*FSG 333.4*

It was with considerable hesitation that we adopted a program of having our schools accredited; but we have found that when this is applied in harmony with the principles stated above, it has proved most helpful in improving the facilities of our schools and the education of our youth.*FSG 333.5*

It is helpful to observe the fruitage of all this instruction on the training of children and youth, for it has profoundly influenced our church and work in all lands. Our homes have been better and our members have been benefited in many ways. It has cost us a great

deal of money. No church pays as much per capita for education as the Adventist Church; but this outlay is our best investment, as all agree when they observe our schools and note how they help our youth.*FSG 333.6*

The Adventist educational plan for our youth has hitherto had no kindergarten schools. The ideal given us is that mothers should be the teachers of their little ones and that children ought not to attend school until they are eight years old. But from that on we have a complete system: The daily church school up to the eighth grade; the secondary schools or academics, corresponding to the high school, to the twelfth grade; and then fully accredited colleges with good libraries, laboratories, and other facilities for the regular college degree. For those who wish to go further and study medicine, we have our medical school, and for such as wish to prepare for ministerial or missionary callings there is the well equipped Theological Seminary at Washington, D.C. In the study outline of every year in all these schools there are regular Bible courses. Back of that plan is the instruction from the Lord that education is not to be separated from religion.*FSG 333.7*

Practically all the instructors in our schools are Seventh day Adventists, and all the instruction is in harmony with Adventist doctrine—indeed, no other teaching is allowed. We ask and accept no financial assistance from the state. All our schools are open to both sexes. Our teachers carry proper, recognized certificates both from our own system of examinations and from the state. This complete system of schools, which is such an untold blessing to our church, is the fruitage of that instruction given us by the Spirit of prophecy.*FSG 334.1*

Times without number we have found that students from our schools have no trouble in passing the examinations given by the state. In fact, it has often been said that our' children, though we wish they were much better, are ahead of the children in the public schools in both studies and conduct. This is not said to boast but to encourage others to establish schools founded on the Word of God. Our goal and ideal as a church taught of the Lord is that every Adventist child should have a training in which morals and religion go hand in hand with common branches of secular education.

Though we know that the public schools should not teach religion, we gladly pay our taxes to support them, but we also exercise the right to educate our own children not only to become useful loyal citizens of our country but to prepare them for the kingdom of God.*FSG 334.2*

It would have but little purpose to give figures of the hundreds of training centers and tens of thousands of students which we now have in all parts of the earth. There is scarcely a country without an Adventist school, but the reports of today would be too small and out of date in a few months.*FSG 335.1*

The largest educational enterprise and one of the most fruitful of Adventist schools is the College of Medical Evangelists. We never would have dared to begin that school but for the earnest and persistent appeals and instruction of Mrs. White. To a majority of our leaders the undertaking was way beyond our ability and resources, but God has provided both men and means for its rapid and wise development. At the annual constituency meeting of the medical college in September, 1946, Dr. McPherson, the president of the school, in his report says:*FSG 335.2*

“According to recent statistics the church is presently operating some 72 medical institutions in various parts of the world. Fifteen of these are in the United States, and 57 are distributed through a score or more of other countries. In addition to the operation of these sanitariums and hospitals, it also operates approximately 84 dispensaries and treatment rooms, most of which are in foreign countries. There are a large number of privately owned institutions and medical clinics located in all parts of the world which operate in accord with fundamental principles as do the denominational institutions, and which are operated on a self-supporting basis by doctors and nurses of this denomination....*FSG 335.3*

“It is worth while that the members of this constituency have at least a general idea as to the relative accomplishments of the College of Medical Evangelists up to date as such accomplishments relate themselves to the general purposes and work of the Seventh-day Adventist Church. Including the graduates from the Loma Linda School of Nursing between 1905 and 1909, the year in which the

College of Medical Evangelists was officially born, the college has graduated a total of 3,526 doctors, nurses, dietitians, and technicians. Of this number 1,941 received their medical degree, 1,299 have graduated from the two schools of nursing, 168 have received their degree from the School of Dietetics, and 118 have finished their respective courses in the three technical schools—34 from the School of Physical Therapy, 62 from the School of Clinical Laboratory Technology, and 22 from the School of X-ray Technology."—The Medical Evangelist, November 1, 1946, pages 1, 2.*FSG 335.4*

Our medical college plays such a leading part in our world-wide humanitarian and missionary educational endeavor that it seems fitting to give some further information concerning it, especially as this institution was founded as a result of most explicit instruction from the servant of God. We should never have had it if it had not been for the Spirit of prophecy, and we would not be able to keep it as a source of real blessing if we departed from that light. It is most cheering to observe how this "college of medical missionaries" has developed in its many lines of training for God.*FSG 336.1*

"The White Memorial Hospital, with its varied interests.... comprises the clinical division of the School of Medicine of the College of Medical Evangelists. Also centered here as units of the College of Medical Evangelists are the Graduate School of Medicine, the School of Nursing, the School of Laboratory Technology, the School of X-ray Technology, and the School of Physical Therapy, as well as the White Memorial Clinic. Each of these schools is approved by its respective accrediting body....*FSG 336.2*

"As a further means of providing more adequate facilities for the formal training of graduate physicians and providing for specialization in various lines of medical practice, the Board of Trustees of the College of Medical Evangelists authorized the establishment of the Graduate School of Medicine in the summer of 1946. The Graduate School is an integral unit of the College of Medical Evangelists and seeks to foster and assist in achieving the over-all purposes and objectives of the college, namely to properly qualify men and women to become Christian physicians of the highest order. At present there are thirty-eight full-time students

enrolled in the Graduate School, and more than sixty additional physicians are taking part-time or postgraduate courses, made available by the Graduate School of Medicine.*FSG 336.3*

"More and more the place and importance of religion as a distinct therapeutic factor in the treatment of sickness is being recognized. Faith and trust in God as an all-wise, loving Father does much to renew health. At the White Memorial Hospital, spiritual ministry is not neglected."—*Pacific Union Recorder, March 5, 1947*, pages 10, 16.*FSG 337.1*

Our other colleges, too, have been as fruitful in their line as has the medical school. There is one kind of training among Adventists which has been an untold blessing to our church, to our women, and to all mankind. We refer to the many, many nurses' training classes in our sanitariums. It is perhaps not saying too much to state that none of our schools have been more fruitful than have these. What have they not meant to our homes, and our overseas missions? At these schools some four thousand have been prepared for service. The messages from the Spirit of prophecy urgently stressed the need and value of nurses' training as one of the best preparations a woman can receive.*FSG 337.2*

We should mention some other characteristics of these Spirit of prophecy messages on the training of youth in school and home. Mrs. White does not make the concept of education synonymous with class work or scholarship. We are not led to measure a man's standing or position or rank by the number of years he has spent in higher institutions of learning or by the recognition he has of any such achievements. The purpose of education is said to be the development of our God-given talents, and the true measure of education is not what a person knows or thinks he knows, but what a person can do. It is not degrees but useful fruitage that counts. To an alarming extent modern education is commercialized—it is paid for in dollars and it is expected to earn dollars, more and many of them. The Adventist ideal of education is utterly different. The divine instruction given us sets forth that the supreme and ever-present goal of education is unselfish service in useful lines, not for worldly profit, but to the glory of our Creator. Pride of knowledge is a sure sign of a shallow soul, for true education always dwells in the house

of humility.*FSG 337.3*

Still another boon, possibly the greatest of all boons which these messages on education brought to the remnant church, was their intriguing appeal to our youth. It was a spiritual appeal, calling our boys and girls to give their hearts to God. It was a mission appeal, recruiting young men and women and enlisting them for gospel service at home and abroad. On the angel wings of a mighty urge to the call of a world-wide task these appeals lifted our youth above the humdrum of everyday life of common things into the higher levels of heroic service for God and man. In place of motives of mere business objectives their thoughts became inspired by noble ideals and ambitions to strive upward from the things of the flesh to the things of the spirit. Thousands of our members will testify to the truthfulness of these statements. They felt themselves called from factory or farm and sent as messengers of God to the ends of the earth. These messages, too, were a call and an appeal to the parents as well as the youth.*FSG 338.1*

To make better missionaries of many and better members of all is the divine goal given to every school.*FSG 338.2*

The purpose of education should not be to divide society into caste or class, like some airtight compartment, each for himself. Education is life, and it is for all as members of one human family. It is more than to learn a trade or acquire a profession or complete a curriculum. It often happens that the so-called “uneducated” are better trained and more thoroughly prepared for life than those who think of themselves as having superior training. Schools do well to train doctors, teachers, and ministers, but students must not feel that they have completed their education when they get their diploma.*FSG 338.3*

“True education means more than taking a certain course of study. It is broad. Its aim is not selfish.” “The true object of education is to fit men and women for service by developing and bringing into active exercise all their faculties.”—*Counsels to Parents, Teachers, and Students, 64, 493*.*FSG 339.1*

The future prosperity of our schools, one and all, and that means the future growth and welfare of the advent movement, depends on

our faithfulness under God in following the blueprint of the Lord for true education.*FSG 339.2*

Chapter 23 — A Literature-minded People

TO WRITE, TO PRINT, AND to sell large quantities of really worth-while spiritual and doctrinal Christian literature calls for and develops strong men of self-reliance and vision. A person who does that work acceptably must be in close touch with God, and have his cars and heart open to feel and follow the thinking of people around him. The pioneers of the Adventist Church had un-bounded faith in the place and power of the printed page, and that conviction has remained with us.*FSG 340.1*

If we should inquire what activity above any other stands out in the history of the Adventist Church, the answer would be the literature ministry. From the very first we were a church that believed in an abundant use of temperance and religious literature. James White always confessed to a special love for the publishing branch. just before his death he made this statement:*FSG 340.2*

“In my relations to this cause I have been longest and most closely connected with the publishing work. Three times have I fallen, stricken with paralysis, through my devotion to this branch of the cause. Now that God has given me renewed physical and mental strength, I feel that I can serve His cause as I have never been able to serve it before. I must see the publishing work prosper. It is interwoven with my very existence. If I forget the interests of this work, let my right hand forget her cunning.*FSG 340.3*

“I think but few can appreciate my feelings of devotion to this instrumentality of God. It is the child of my care. The Lord used me as his agent to bring this work into existence, and to carry it forward until it stood forth in power, a glorious success. Few know the anguish I have felt, as I have seen it burdened with debt. I have always said I would never place a mortgage on my home; but the debt on our Publishing Association is worse than this.”—*In Memoriam:A Sketch of the Last Sickness and Death of Elder James White, 45, 46*.*FSG 341.1*

In those early years of poverty and prejudice all our literature was printed by outsiders. Sometimes these men wanted to do the printing on the Sabbath, which inclination brought us much

perplexity. Washington Morse, one of the first pioneers, has told how in those days of little things this problem finally was solved by our getting our own press.*FSG 341.2*

“In the spring of 1852, a Conference was called by S. W. Rhodes and James White, to meet at the house of Bro. Jesse Thompson, near Ballston Spa, New York, commencing March 12. One principal object of this Conference was to consider the feasibility of equipping a printing-office, as before that time the printing of papers, tracts, and pamphlets was procured elsewhere. The necessities of the situation were thus set forth by Bro. White, in the The Review and Herald, March 2, 1852:—*FSG 341.3*

“‘We object to conducting the paper in its present condition, for the following reasons:—*FSG 341.4*

“‘I. It is not convenient to print such a paper at a suitable printing-office, and have the work put by on the seventh day; and it is very unpleasant to us, as well as inconvenient, to have the work done on the Sabbath.*FSG 341.5*

“‘2. If a small office were owned by the brethren, the paper could be printed in such an office for about three-fourths of what others can afford to do it for us in large printing establishments....*FSG 341.6*

“‘4.... But if an office were owned by our brethren, and the paper printed by those who are especially interested in the present truth, arrangements could be made to Publish the paper, and the editor be absent a portion of the time.’*FSG 341.7*

“‘The Conference convened according to appointment....*FSG 342.1*

“‘Brother Bates, Rhodes, Holt, Wheeler, Day, Baker, Ingraham, Wyman, Churchill, Morse, and Edson were present. We were happy to see Bro. Andrews also, who arrived near the close of the meeting from his late tour in Michigan and Ohio....*FSG 342.2*

“‘Friday PM, the 12th, the subject of publishing the paper was introduced. Several brethren spoke of the disadvantages of having it published as it had been, and of the propriety of having an office under the control of Sabbath-keepers. And after investigating the

matter, it was decided by unanimous vote. (I.) that a press, type, etc., should be purchased immediately; (2.) that the paper should be published in Rochester, New York; (3.) that Brother E. A. Pool, Lebbeus Drew, and Hiram Edson compose a committee to receive donations from the friends of the cause, to purchase the press, type, etc., and to conduct the financial concerns of the paper; (4.) that the brethren abroad be requested through the next number of the *Review and Herald* to choose agents in their churches to receive donations for the purpose of establishing the press, and carrying forward the publishing of the paper; and (5.) that those donations that are immediately sent in, should be sent to Hiram Edson, Port Byron, New York. It was thought that six hundred dollars would be sufficient to establish the press at Rochester.'*FSG 342.3*

"On the strength of the plans that were laid at this meeting, those who were authorized to do so, proceeded at once to purchase a printing outfit, and establish it at Rochester. The first number of Vol. 3 was issued from the newly equipped office, May 6, 1852."—*The Review and Herald, October 23, 1888*, pages 658, 659.*FSG 342.4*

This was the beginning of Seventh-day Adventist publishing. When we compare that little six-hundred-dollar print shop with our present fifty-two well-equipped publishing houses around the world and their working capital of over nine million dollars, we cannot but say, "What hath God wrought!" When in 1849 Adventists began their first periodical, a small monthly called *Present Truth*, they printed only three hundred of the first number. In our day *Present Truth* has had more than two million copies in one issue—to say nothing of the immense circulation of our other magazines and periodicals.*FSG 342.5*

Our first purpose in this chapter is to show the influence of the Lord's messages in starting and developing our world embracing literature mission. Our publishing cause is a sacred endeavor both as propaganda for the truth and as a soul saving means of special efficiency. Many times have we seen how the Holy Spirit takes our literature and uses it to convict sinners and to lead them to Christ and His truth. It would be not only a mistake but a great peril to consider and carry on our publishing work merely as a commercial

enterprise.*FSG 343.1*

In this connection we must remember the horrible fruitage of evil literature. “The world is flooded with books that are filled with enticing error.” “Mere children in years are old in knowledge of crime. They are incited to evil by the tales they read.”—*The Ministry of Healing, 444, 445*. One great purpose of our literature is to neutralize these “polluted seeds of sin.” To do this our reading matter must be of the highest order—inspiring, pure, and true.*FSG 343.2*

When we write of our literature mission we must mention several branches, such as (1) the books and authors; (2) the publishing establishments that produce the reading matter; (3) the colporteurs; (4) the Book and Bible Houses; and (5) church members at work. All these phases of our publishing concern are genuine Christian mission work, and only converted, godly, and Spirit-led people belong and succeed.*FSG 343.3*

The Divine Call to Print

The printing of Seventh-day Adventist literature began in the midst of the severest poverty. There were not many members, and few of them had means. James White was in a most precarious state of health. But this experience, gained in sickness and economic distress, turned out to be most helpful, not only then, but for later years. When our publishing work began in the various lands overseas, the obstacles appeared insurmountable. Canvassers could not meet their expenses, and therefore were hard to obtain. In 1885 the Lord's messenger visited Europe. In September of that year a special mission council convened in Basel, Switzerland, with representatives from every country in which work had begun. They gave special attention to our publishing situation, but they were a disheartened group of leaders. Mrs. White tried to cheer them on, claiming that God had told her that the literature mission would succeed in Europe. The best report was given by J. G. Matteson from Northern Europe, but even he doubted that colporteurs would really succeed and be self supporting. Then one day the servant of the Lord took the morning worship hour to recount the early experiences of poverty and opposition, years before in America. She said in part:*FSG 343.4*

"We know best how this cause started. We have studied in every way, ways and means in order that we might have something to take us from place to place in the cause of truth. To reach the very first conference that we ever had in the State of Connecticut, my husband worked at cutting cordwood at twenty-five cents a cord. He was not used to work and the rheumatism came in his wrists so that night after night he was unable to sleep because of the pain. Our prayers ascended night after night that God would relieve him from pain....*FSG 344.1*

"I have fainted on the floor with a sick child in my arms more than twice for the want of food to eat. Then the word came, 'Cannot you come and hold a meeting with us in Connecticut?' When my husband settled with his employer he had ten dollars, and with that we made our way to that Conference.*FSG 344.2*

"It was there that the work began to branch out, and there it was

that he began to do his first publishing. He was a lame man, caused by cutting the ankle bone in his youth, but he walked nine miles to the printing office to carry his paper. At another time he took his scythe and went into the field to mow grass in order to get means to take us to the conference in New York. And so the truth of God began to spread in New York, and this is a little sample of the way in which we first introduced the truth into different places.*FSG 344.3*

"For months my husband worked, handling stone until the skin was worn off his fingers and the blood dripped from the ends of his fingers. This was in the very places where he had spoken in the desk before thousands. Even then he did not obtain the money for his hard work. Do you know the remembrance of this is the very best part of my experience? He went through the streets of Brunswick, Maine, with a bag upon his shoulders containing a little rice and meal and beans to keep us from starving. When he came into the house singing, I said, 'Have we come to this, husband? Has the Lord forsaken us and our work?'*FSG 345.1*

"He lifted up his hand and said, 'Hush, hush, the Lord has not forsaken us.'*FSG 345.2*

"I was so faint that as he said this I fell from my chair onto the floor. The next day we received a letter entreating us to go to another place to hold a conference, but, said he, 'I have not a penny. What shall I do?' He went to the post-office and came back with a letter containing five dollars. We felt very grateful for that. We called the family together and bowed down before the Lord and gave thanks. That night we took our passage for Boston. This is the way that we commenced this work."—MS. 14, 1885.*FSG 345.3*

In reporting this effort to revive and build the colporteur work in old Europe with all her state churches and inflexible prejudices, D. T. Bordeau wrote in the *Review* of November 10, 1885, that the servant of God told those assembled that "God will soon do great things for us if we lie humble and believing at His feet.... More than one thousand will soon be converted in one day, most of whom will trace their first convictions to the reading of our publications." Many have spoken of this statement as a prediction of large future revivals. That may be true, yet we incline to the thought that it has

already been fulfilled to a greater extent than we may realize.*FSG 345.4*

She also told them how she and her husband sought God for wisdom, and how she was given a vision at Dorchester, Massachusetts, in November, 1848, concerning the sealing message and the duty of the people of God to publish the light. As she came out of vision she said to her husband:*FSG 345.5*

"I have a message for you. You must begin to print a little paper and send it out to the people. Let it be small at first; but as the people read, they will send you means with which to print, and it will be a success from the first. From this small beginning it was shown to me to be like streams of light that went clear round the world!"—*Life Sketches of Ellen G. White, 125*.*FSG 346.1*

The words "streams of light that went clear round the world" are indeed significant, and when we today think of our literature mission, that prediction has had a most remarkable fulfillment.*FSG 346.2*

To us now with our large and prosperous publishing work all that seems easy. But to James White and others the task appeared impossible. They still waited and weighed the matter nearly a year before they ventured out. In Europe, too, in 1885, the future of our literature endeavor looked dark and hard. However, the leaders believed the messages sent them from the Lord and decided with much prayer to try again. And from that meeting in Basel our publishing mission has prospered beyond our fondest expectation in all lands across the sea.*FSG 346.3*

A call to print creates a need to write. When Mrs. White told her husband, both of them young, that the Lord wanted him to begin printing, her message included the inference that someone must write. The reception of Seventh-day Adventist writings was like that of a child not wanted. It was born in most trying poverty and with no neighbors among other Adventists to bid it welcome. Indeed, there were bitter and determined opposition and ridicule. The first piece of Seventh day Adventist literature was written by Ellen G. Harmon (the maiden name of Mrs. White), and dated Portland, April 6, 1846. It was printed on the whole side of one sheet of paper, and was

addressed “To the Little Remnant Scattered Abroad.”*FSG 346.4*

The next literature for Seventh-day Adventists was written and published by Joseph Bates, so well known in the early days of our history. It was a vision by Mrs. White, in which she spoke of some of the stars, that led him to print this pamphlet, dated May 8, 1846, and called The Opening Heavens or a Connected View of the Testimony of the Prophets and Apostles.*FSG 347.1*

Captain Bates wrote two other booklets: *The Seventh Day Sabbath a Perpetual Sign*, dated August, 1846, and another, *Second Advent Way marks and High Heaps*, in April 1847. All three were printed at New Bedford, Massachusetts. The first two had forty pages, and the third eighty pages, in small pocket size. That same month he also printed a large one-sheet publication which contained “A Vision,” and a statement from himself concerning his faith in the messages of the Lord. Captain Bates’ publishing activities were only introductory, and soon ceased, though his writings were most helpful. The real impulse and plan to publish Adventist literature came from the Spirit of prophecy messages through the Lord’s servant. Mrs. White and her husband were for thirty years the guiding spirits in our publishing activities.*FSG 347.2*

In May, 1847, the best known of our early publications, called *A Word to the Little Flock*, was printed. It was a collection from different writers selected by Elder White. In 1849 and the beginning of 1850, eleven numbers of a paper called *Present Truth* were printed, followed in August by another paper *Advent Review* and a pamphlet by the same name. One must go back and read those early pamphlets and papers to learn how carefully they were thought through, and especially how their contents bore the marks of the prophetic gift. Indeed, they were only gotten out as God directed. The first number of our church organ, the *Advent Review and Sabbath Herald*, is dated Paris, Maine, November, 1850.*FSG 347.3*

Authors and Publishing Leaders

The genius of the advent hope and movement creates a holy propaganda urge that almost compels its leaders to write and print. Their own thinking and longing is responsible for this, and their passionate desire to share with others the glorious truths discovered naturally shows them the value of publishing in printed form what they consider the most precious and important thing on earth.*FSG 348.1*

Though the forte of James White was not writing, he was fond of it, and for a long series of years wrote several small books, pamphlets, and tracts while he stood as the responsible editor of the *Review*. Indeed, practically all our strong veterans wrote articles or pamphlets, mostly on doctrinal truths. Some were more logical than literary, yet what they produced was good.*FSG 348.2*

The first minister we sent overseas, J. N. Andrews, was an author of note, a master of pure and forceful English. Over in Switzerland, before he knew any French, he wrote articles in English on the leading tenets of our faith especially on the immortality question, and sent them to many leading religious journals in England, Holland, and other lands. Years later we found these articles in prominent theological magazines, where they created much study, especially in Holland. J. G. Matteson, our well-known pioneer in Northern Europe, was founder and editor of five different papers, a hymn writer, and the author of many pamphlets and four large books besides a series of sermon books called Biblical Sermons. The voluminous writings of Mrs. White are so well known they need no mention, and the same is true of Uriah Smith, whose popular style and godly spirit have seldom, if ever, been equaled by others among us.*FSG 348.3*

Later came an entire army of learned and godly men, strong leaders in writing and publishing-editors like Uriah Smith, W. A. Spicer, and F. M. Wilcox in America, with Erik Arnesen, A. Vollmer, overseas, and many, many others whose work in building the advent cause has been important beyond words. Our publishing department and houses have recruited and trained a whole army of capable leaders. We think of that prince of business managers, C.

H. Jones, who led and inspired the Pacific Press for some fifty years, and other men like F. L. Mead, E. R. Palmer, H. H. Hall, and N. Z. Town. These men always told us “that reports of progress were health tonics.” The story of our publishing work is a record of wise planning, superb courage, and enthusiasm. Indeed, no activity among us has produced pathfinders and pioneers of more outstanding efficiency, godliness, and creative thinking than has our literature ministry.*FSG 349.1*

Books and Other Publications

Some say that a religious movement is measured by its preachers. We do not belittle the ministry, but we claim that the most exact measure of a church is the literature it brings forth. Books are mighty things. In many ways a godly book is stronger than a godly preacher, and lasts longer. We are often influenced more by what we read than by what we hear. Sermons are good, and an inspiring example is helpful, but the experience of many Christians and churches is molded most of all by their choice of literature. In saying this we are repeating what the Spirit of prophecy writings have taught again and again. Then, in missionary work, books are indeed 1ike an army with banners. Some speak of gospel literature as weapons of war. They are that, to be sure, but we prefer to think of them and use them as seeds for the Lord in His vineyard of truth.*FSG 349.2*

Adventists are literature conscious. A member who has not developed a love for books is out of step. The Spirit of prophecy messages make us book-minded. In season and out we are urged to read and to circulate reading matter.*FSG 350.1*

“Form a home reading circle, in which every member of the family shall lay aside the busy cares of the day and unite in study.”—*Testimonies for the Church 7:64*. “Publications teaching the truth are to be circulated everywhere.”—*Testimonies for the Church 8:162*.*FSG 350.2*

We would not minimize the books and papers of the various churches—some of them are strong in theological and historical books—but we know of no Christian body anywhere in the world that produces a literature so rich in spiritual light and doctrinal truths as the Adventist Church. One reason for this superior excellence is prophetic light from heaven. Not only has Mrs. White given us an extensive literature in her own name, but her messages have inspired scores of others to write. There is one thing we have which others lack—our publications are a literature with a message.*FSG 350.3*

Our best books have usually been matters of slow development: an

article or a series of articles that grew into a pamphlet, and two or three pamphlets into a book. The first twenty-five years nearly our entire literature consisted of pamphlets, some of them of great value. Our early “books” were not much more than pocket-size leaflets. The servant of the Lord gave a name to her books that is most characteristic: *Testimonies for the Church*. The first of these, printed in 1855, was only a booklet of twenty-eight pages. Thirty-seven volumes of these and her other *Testimonies* have been printed, not to mention many others, such as Series A and B. The first eleven of these had but 535 pages together. The earliest book by Mrs. White was called *A Sketch of the Christian Experience and Views of Ellen G. White*, printed in 1851, and having only sixty-four pages. Her next book, *Spiritual Gifts*, *The Great Controversy Between Christ and His Angels and Satan and His Angels*, printed in 1858, had 219 pages. Twenty-four years later these two small books, being entirely sold out, were republished in one volume with the name *Early Writings*. There is perhaps no book in our church that has had the influence among our people as has this book, and it has been translated into many languages and printed many times. Later publications are really to a large extent only a fuller presentation of the visions and views of *Early Writings*. Other series and books, however, have come out, such as *Spiritual Gifts*, *The Spirit of Prophecy*, and *The Conflict of the Ages*, not to mention several works printed from remaining manuscripts after the servant of the Lord passed to her rest. All these works taken together constitute a spiritual treasure of inestimable worth. More than thirty years of our history as a church went by before we published a really large book. The first such work printed was *Thoughts on Daniel and the Revelation*, by Uriah Smith. Almost at the same time we got out The Bible-Reading Gazette, or as it was later called, Bible Readings for the Home Circle.*FSG 350.4*

The Distribution of Our Literature

In the early years all our literature, whether papers, pamphlets, or tracts, was given away free. Indeed, many were glad to find neighbors or friends who had the courage to read it, so despised was the advent hope. But gradually there came a change. There was no subscription price on the *Review* and no price on anything else. Friends helped with gifts, but "if expenses were not met the only thing to do was to wait till means came in. In back files of the *Review* you will find, May 30, 1854, after the receipts, this announcement: 'One hundred dollars behind on the *Review*; no paper next week.' June 20 of the same year: '$65.89 behind on the *Review*. The paper will be omitted next week.'"—Uriah Smith in *The General Conference Bulletin, 1889, 103*. The plan was that friends of the cause or members collect a fund to pay for reading matter to send out gratis.*FSG 351.1*

But in 1855 a long step forward in the circulation of Adventist literature was taken. J. N. Loughborough, one of our most active veterans, decided to sell our publications. Friends laughed at the idea, calling the plan "a pipe dream without a pipe." No one thought it could be done. At that time one copy each of all tracts and pamphlets was offered for sale at thirty-five cents, though the real value was over three dollars. Elder Loughborough was holding a series of public lectures with a fair attendance. On Sunday night he offered to sell his packages of various small publications, and he sold over $50 worth the first time. The idea spread like a prairie blaze, and soon all our ministers adopted it. The distribution of our reading matter made fair increase, though much too slowly the next twenty years; some was distributed by our members, some sold by our ministers, and much given away free. As late as 1878 this offer was made to those who were too poor to buy:*FSG 352.1*

"We will send you a package of books containing four volumes of 'Spiritual Gifts,' 'How to Live,' 'Appeal to Youth,' 'Appeal to Mothers,' 'Sabbath Readings,' (4 books) and two large charts with 'Key of Explanation.' 'Send fifty cents to pay the postage, and we will send you the five-dollar package and charge the fund four dollars.'"—*Testimonies for the Church 1:689*.*FSG 352.2*

In 1869 our total membership, all in America, had increased to 4,900, and we had 57 preachers; but our entire literature sales amounted to only $18,952, of which $3,933 was sold right at the Review office. The increase of sales continued, but still as our leaders considered the question, they were greatly distressed by the slow growth of literature circulation.*FSG 352.3*

About this time special light on the subject, came from the Lord's servant. There were three important decisions or plans given us that brought phenomenal success in literature distribution. They were: (1) The light concerning tract societies; (2) the decision to print large books, to be sold by self-supporting canvassers; (3) the change in the plans for the Spirit of prophecy books. For over thirty years they had been published for our own people only; now they began to be sold everywhere.*FSG 353.1*

Tract Societies

Tracts and tract societies are not a new thing in religious work; in fact, the idea did not originate in America, but overseas long ago. From the first some members in our churches, too, had distributed literature, each one more or less on his own. No one seemed to have realized what power there would be in an organized, methodical effort. In a vision on September 12, 1875, at Rome, New York, the servant of the Lord had a dream in which she saw "a young man of noble appearance" who said:*FSG 353.2*

"You have called the attention of the people to important subjects, which, to a large number, are strange and new. To some they are intensely interesting....*FSG 353.3*

"Tracts upon the important points of truth for the present time should be handed out freely to all who will accept them.... Tracts, papers, and books, as the case demands, should be circulated in all the cities and villages in the land....*FSG 353.4*

"You are not as a people doing one twentieth part of what might be done in spreading the knowledge of the truth. Very much more can be accomplished by the living preacher with the circulation of papers and tracts than by the preaching of the word alone without the publications. The press is a powerful instrumentality which God has ordained."—*Life Sketches of Ellen G. White, 216, 217*.*FSG 353.5*

The response of the Adventist Church to this appeal for tract and missionary work was a disappointment at first. But soon a few took hold of it in earnest. Small bands or mission societies were organized here and there, which in time grew into conference tract and missionary societies, and later developed into our present very effective Home Missionary Department and the well-known Book and Bible Houses. "Vigilant missionary work must in no case be neglected.... The tract and missionary work is a good work. It is God's work."—*Testimonies for the Church 4:602, 603*. Many messages of cheer and instruction were given to help in the circulation of our truth-filled literature.*FSG 354.1*

Just twenty-four years after Elder Loughborough had begun to sell

our literature, there came from the servant of the Lord a stirring message which almost revolutionized our entire literature activity. From this testimony, given in 1879, we quote:*FSG 354.2*

“Some things of grave importance have not been receiving due attention at our Offices of Publication.... Books that ought to be widely circulated are lying useless ... because there is not interest enough manifested to get them circulated.” “Men in responsible d positions should have worked up plans whereby our books could be circulated.... In all parts of the field canvassers should be selected, not from the floating element in society, not from among men and women who are good for nothing else and have made a success of nothing, but from among those who have good address, tact, keen foresight, and ability.”—*Testimonies for the Church 4:388, 389*. (This same chapter was later printed in its entirety in our church organ as our leaders endeavored to begin the colporteur work. —*The Review and Herald, April 4, 1882*, page 209.)*FSG 354.3*

We venture to say that few if any messages from the servant of the Lord have meant as much for the advent movement as did this testimony. It resulted in the birth of our world-wide literature mission, as represented in our gigantic colporteur work. The response too, was most gratifying. James White, J. N. Loughborough, and other strong leaders began to plan and to agitate for a new kind of subscription book activity. Several capable and godly men felt called to pioneer the colporteur road. Of these the best known now is George King. Uriah Smith’s two books, Thoughts on Daniel and Thoughts on the Revelation, had first been bound separately and sold as trade books. Brother King urged that these be bound in one volume, well illustrated, and sold by agents from house to house. He alone guaranteed to sell five thousand copies if the publishing house would take hold of the enterprise.*FSG 354.4*

In the library of the Review and Herald Publishing Association at Washington, D.C., there is the first bound copy of Thoughts on Daniel and the Revelation. On the inside cover of this leather-bound volume we find the following note by D. W. Reavis:*FSG 355.1*

“To my personal knowledge this is the first copy of the first large

subscription books bound for the denomination by the Review and Herald Publishing Association. A small edition of the combined single copies on ‘Thoughts on Daniel,’ and ‘Thoughts on the Revelation,’ was bound, upon the earnest solicitation of Brother George A. King for his personal use.*FSG 355.2*

“While waiting for the books to be bound, Brother King worked by my side sorting broom corn in the Lewis Broom Factory, of Battle Creek, Michigan. He counted the days as they passed, talking continuously about the possibilities of subscription books in teaching the world the ‘third angel’s message.’*FSG 355.3*

“On the day, and at the very hour, he was promised the first finished copy (at 9 o’clock AM, April 3, 1882), Brother King left the factory and went to the Review and Herald office and secured this, the first completed copy. With great pride and enthusiasm he brought it back to the factory to show to his fellow workmen. After the exhibit was made Brother King insisted I should buy this first copy for ‘good luck’ to the subscription book work of the denomination. At first I ridiculed the idea, but finally yielded to the persuasiveness of Brother King and paid him $2.50 and took the book. Its value now cannot he estimated in money. It exists as a visible evidence of God’s leadings in men’s and institutional affairs for the development and the completion of His final message to the world.”—D. W. Reavis, May 14, 1920.*FSG 355.4*

A “Review” Extra on the Colporteur Cause

It was a tremendous undertaking to get an efficient self supporting canvassing work under way. Other mission societies had often employed agents for their literature, but their colporteurs were all paid a salary. We were instructed that canvassers properly trained could support themselves. Many doubted that then, though all know it now. In May, 1883, a Review and Herald supplement was printed, dealing entirely with the colporteur problem. The first four pages of that large-size extra contained “An Address on the Importance and Wants of Our Missions.” This was signed by G. 1. Butler, S. N. Haskell, and J. Fargo, General Conference Committee. After this were four stirring articles on canvassing by Elder Butler and four by Elder Haskell. Elder Butler wrote on these two questions, “Is the Canvassing Work to Prove a Success or a Failure?” and “What More Shall Be Done to Make Canvassing a Success?” From his articles we quote:*FSG 356.1*

“This is a most important question, and the answer to it will depend wholly on ourselves. The canvassing work can be made to succeed, or it can be left to fail. The easier way will surely result in failure. Success can be gained only by careful planning and persistent effort. The matter is important, because great good may be accomplished by this means. A vast amount of light and truth may be brought before the people in a favorable manner, and at comparatively small expense. And this is the most important thing to be done in the world. Light must shine out to all the world, and honest souls must be gathered by it....*FSG 356.2*

“We have not as yet realized the importance of this branch of the work. We have not begun to comprehend the extent to which it may be carried....*FSG 356.3*

“Why can we not have a large corps of men and women who will consecrate themselves to this kind of work, and be willing to bear the cross and endure the shame of unpopular truth...*FSG 357.1*

“The canvassing work, if entered upon with the right motive, is precisely the same in character as that of the minister....*FSG 357.2*

“No better demonstration can be given than that which has been

given, that the canvass for ‘Thoughts on Daniel and the Revelation’ may be made a great success. With the very limited, desultory effort which has been put forth the past year, several thousand copies have been sold. And what is most remarkable of all is, that it seems to go just about as well in one part of the country as another. It was first tried in Ohio, and about five hundred copies were sold there in a few months. Brother King canvassed, with about equal success, in Topeka, Kan.; Des Moines, Iowa; Minneapolis, Minn.; Lincoln, Neb.; and in other large places. He took orders quite rapidly in these important places, and obtained excellent names to head his list,—names which carried influence with them, such as those of judges of courts, ministers of other churches, mayors of cities, professors in colleges, and other prominent persons. Young and inexperienced canvassers sold books rapidly in Texas, Michigan, California, the Gulf States, and in the Eastern States.*FSG 357.3*

“I have recently received a letter from a young brother now in the State of Arkansas. I met him last fall at the Lansing, Mich., camp meeting, and talked with him, as he was troubled to decide whether it was his duty to canvass or not. He decided to do so, and went to that State. He has canvassed the town of Pine Bluff, Ark., a place of about 3,600 inhabitants, and says: ‘I canvassed there just thirteen days, and took one hundred and seventeen orders. Quite a number who are friends to the cause tell me that they think it best not to tell the people that it is an Adventist book; but I have certainly found it otherwise. If any one gives me a chance to speak a word for the Adventist faith, I do it, and often find that I obtain an order by that means. I think the Lord is surely with the work.’”*FSG 357.4*

The Formative Power of a Great Book

The volume by Uriah Smith called *Thoughts on Daniel and the Revelation* occupies a unique and prominent place in Adventist history. More than any other publication it has given us an honored place among prophetic expositors of our day. It is a verse-by-verse explanation of the two books concerned, and the prestige it has brought to the Adventist Church is of real value. With this book our members all felt that our prophetic message had taken concrete form and was well documented. From the day this large work became known, the literature of the remnant church began a new chapter. This is evident when we notice how it was spoken of in the *Review*, our church organ. In an issue of that paper dated August 4, 1885, we find the following:*FSG 357.5*

Thoughts On Daniel and the Revelation*FSG 358.1*

"By Elder U. Smith*FSG 358.2*

"A Book which Scientists, Historians, Scripture Students, and all Lovers of Good Literature, can read with Pleasure and Profit*FSG 358.3*

"All know that the books of Daniel and the Revelation are two of the most wonderful books in the Bible. The author of this work gives us the result of nearly thirty years' study, and throws such a flood of light on these two books as no other work in any language has ever done. No fanciful theories are presented, but arguments are drawn from ancient and modern history and the most reliable authorities, in great abundance, to make clear the meaning of these important books of the Bible, verse by verse, and convey an amount of information which cannot elsewhere be found in so concise a form.*FSG 358.4*

"In reading this book, our minds are carried through the history of the rise and fall of four great nations of the past, which are represented by the great image of gold, silver, brass, and iron, from the old Assyrian empire down to the division of the Roman Kingdom, and on through the Dark Ages in which Roman power and Mohammedan superstition were felt and seen all over the earth. The great Revolution in France in 1793-1798, which is fresh

in the minds of all readers, and the Eastern Question, which is now attracting the attention of all the leading statesmen of the world, are carefully considered as way marks on the great stream of time.*FSG 358.5*

"Our own government, the youngest power in history, and the greatest marvel of national development—a nation which began its independent existence just one hundred years ago, with 815,615 square miles of territory and a population of about 3,000,000, but has now increased its territory to 3,678,392 square miles, and its population to over 52,000,000—is treated from a standpoint which will make it a subject of great interest to all. The author believes this nation to be a subject of prophecy—a prophecy which not only describes its present exalted position, but points out its future course and destiny.*FSG 358.6*

"It is a volume of 800 pages, printed on fine paper, handsomely bound, and illustrated with colored plates. Sold by subscription only."*FSG 359.1*

Testimonials*FSG 359.2*

"From Prof. C. O. Nepper, Heidelberg College, Tiffin, Ohio:—*FSG 359.3*

"'I am glad you wrote to me for I wanted to tell you how much I am pleased with "Thoughts on Daniel and the Revelation." Since you were here, I have been reading it, and the more I read, the more I am interested and delighted with it. Prophecy is a matter that is claiming much attention at present among theologians. The interpretation given by Prof. U. Smith is very satisfactory. His style is beautiful; his statements perfectly fair; his arguments honest and logical; and at the same time, the thoughts are given in so clear a manner that the commonest mind can understand them. It is a book that everybody ought to read, especially in these times when the faith of men is so wavering. I hope you may have good success in selling the work, for I am sure no one will regret his subscription when he comes to read his book. A few days before I received your letter, I told my wife that I would not take double the price I paid for my copy, if it could not be replaced.'*FSG 359.4*

“From Prof. D. Moury, Principal Normal Department, Central Tennessee College:—*FSG 359.5*

“‘Having read “Thoughts on Daniel and the Revelation,” by Prof. U. Smith, I am highly pleased with it. The literature is such that all can readily understand it. It shows the real value of all historical knowledge. It demonstrates beyond any reasonable doubt that the Bible is a book of truth, and shows infidelity to be a great mistake. While it is interesting, it is instructive, and as a work of solid worth, it is valuable to us beyond the preciousness of gold. I cannot see how any young man or woman, who has any cultured tastes for history, can afford to be without the knowledge it contains, or how any father or mother in this age of knowledge can feel free to allow their children to be ignorant of the living themes with which it is filled. I am glad that it is being circulated among the people, and wish these noble spirits who are circulating it unbounded success.’*FSG 359.6*

“Agents Wanted.*FSG 360.1*

“Address, Review and Herald, Battle Creek, Mich.*FSG 360.2*

“Or, PACIFIC PRESS, Oakland, California”*FSG 360.3*

—The Review and Herald, August 4, 1885, page 495.*FSG 360.4*

This outstanding work on prophecy has brought the light of the advent message to millions in many lands. In America alone we have sold more than 340,000 copies.*FSG 360.5*

The Story of Bible Readings

The Adventist idea of holding what we call Bible readings is unique. The first among the early veterans to use it extensively was S. N. Haskell. The Testimonies call the plan a Heaven-sent idea. One of the most successful among all our many large books is the work called *Bible Readings for the Home.* The old name for the book was The Bible-Reading Gazette. It first had 162 Bible readings and contained 288 pages. The initials of most of the writers are printed after each reading. The account of how this book came to be reprinted and sold as a subscription book is well told in the The Review and Herald, June 26, 1930, by one of the most godly and aggressive of the veterans, R. A. Underwood. He says:*FSG 360.6*

In the year 1883 at the General Conference held in Battle Creek, Mich., S. N. Haskell gave several Bible studies, asking questions and giving Bible texts that would answer the questions asked.*FSG 360.7*

“This unique method of Bible study led the committee on resolutions to present to the Conference a resolution recommending the publication for one year of a paper to be called The Bible Reading Gazette. The Review and Herald office published this journal each month in 1884. The price of the periodical was fixed at $1 a year to all who would write one or more readings for publication, and $5 to those who did not send one or more Bible readings to it for publication.”—The Review and Herald, June 26, 1930 page 27.*FSG 360.8*

At the end of the year the *Review* had 2,500 copies of this volume uncalled for, and no effort was made to sell them. The next year Elder Underwood, president of the Ohio Conference, took 40 copies of these home with him and asked a canvasser taking subscriptions for Health Reformer to sell them at $1 each. The first day he sold nine copies. Other colporteurs tried to sell it, and in a short time the Ohio Conference had disposed of all the 2,500 and placed an order for more. It was found that this kind of book with questions was easier to sell than anything they had. But what is more important, people studied the book and accepted the message. The brethren in Ohio “asked the Review and Herald to revise and publish these

Gazette readings in book form, and make a good book to be sold by canvassers." (*Ibid*.)*FSG 361.1*

To this request the *Review* replied that they would agree to revise the book provided Ohio would furnish a man to do the revising. Ohio offered the *Review* the services of E. H. Gates, later so well known in our mission history. He accepted, and went to Battle Creek, but after trying a whole month he reported that the book could not be revised. The very first reading had 162 questions and answers on the subject of the sanctuary. Others were even longer. By this time Ohio had sold over six thousand copies of the Gazette, and they kept pressing for a larger book on the same general plan. Then the General Conference invited the Ohio brethren to come over for a discussion of the problem. They came, and submitted the following four points:*FSG 361.2*

"1. That they make a new book by many authors.*FSG 361.3*

"2. It must be a first-class book, containing all the principal points of the message, and must be printed in a form to sell for $2.50 to $5.50 a copy, well illustrated, so as to make a good book for canvassers to sell.*FSG 361.4*

"3. No one was to get any royalty for his work on the book.*FSG 361.5*

"4. The committee assembled were to select the writers of the new book, and send out requests to our leading ministers and workers for them each to write not less than four readings, which should be brief but clear, on the subjects they were asked to write upon."—*Ibid*.*FSG 361.6*

After careful consideration the matter was "settled by the action of the committee voting to publish two editions, one a cheap book to sell for one dollar with no illustrations, and a better book, to be well illustrated, to sell for $2.50 to $5.50." The small, cheap edition soon went out of print; the larger book is with us yet. Among our larger books we have sold more Bible Readings than any other, and it has led thousands of precious souls to Christ. In the English language alone at the end of 1945 we had sold 1,547,639 copies of this book. The colporteurs are real missionaries. William Edgar Arnett, who

pioneered the work with Bible Readings, was one of the best. Of him we read:*FSG 362.1*

“Brother Arnett canvassed faithfully for thirty years, his sales being mostly ‘Bible Readings for the Home Circle.’ He was making a large delivery of books on December 4, 1917, when he was shot dead and robbed of his money by two desperadoes in a town in West Virginia. He was sixty-seven years of age when killed. The dear man gave his life to the circulation of the truth through the printed page. His reward will be many souls saved in the kingdom.”—The Review and Herald, June 26, 1930, page 28.*FSG 362.2*

Another large subscription book was *The Great Controversy.* In certain sections of America where the population was largely of German or Scandinavian origin, it was the easiest to sell, and its fruitage was marvelous. Overseas, too, it was translated and sold. In fact, *The Great Controversy* has called the attention of millions to the prophetic gift in the remnant church. Writers here and there have apparently tried to imitate it in describing the events of the great day of God, but have not succeeded. Many, especially religious leaders, who at first wore a superior smile at what they called the fervid imagination of the author have now, as things in the world have developed, come to regard it most seriously. Of this valuable work the *Review* stated editorially:*FSG 362.3*

“We have received from the office of the Signs of the Times, Oakland, California, a specimen copy of *The Great Controversy* Between Christ and Satan, by Sister White, as it is now prepared to be circulated everywhere by subscription. The volume covers the time from the destruction of Jerusalem to the end of the world. Of the matter of the volume our brethren have from time to time spoken freely, and we need add nothing more in this respect, only to say that we do not think any too much has been said, or can be said, in commendation of what this book contains. It is bound in cloth in neat and attractive style, and contains a steel portrait of the author, and twenty one relief plate illustrations....*FSG 363.1*

“We are glad to see the book brought out in this form. The illustrations will help greatly to make it attractive and salable; and we trust it will have a wide circulation. Already those who have

worked with the book to some extent report good success. For particulars to canvassers, address Pacific Press, Oakland, California."—The Review and Herald, August 11, 1885, page 512.*FSG 363.2*

The Great Controversy was really our earliest attempt to bring to non-Adventists the light which the Lord has imparted to the advent people through His messenger in this generation. The fruitage of this book has been a joy and surprise to many, even among our own members, some of whom feared that many would be prejudiced against these messages through the Spirit of prophecy. But the results were so gratifying that before long more books, such a s *Patriarchs and Prophets*, came on. Of all the books by Mrs. White, *Steps to Christ* has a place of its own. It has been sold in more tongues and in larger numbers than any other, though *Ministry of Healing* and *Christ's Object Lessons* have been great favorite subscription books in many European lands. Our colporteur work brought something to the remnant church that, to our knowledge, no other church before ever had. it enrolled the entire church in the literature ministry. It appealed to our youth, thousands of whom found it a stepping stone to a deeper experience and to a life of service for their Master. The author personally had two full years and six vacation summers of it, and only those who lived in those days of enthusiasm and love for Christ can measure its value. And it is with us yet.*FSG 363.3*

During the panic years of the late nineties the canvassing endeavor was allowed to decline, but early in this century it was again revived. That time of depression was what E. R. Palmer called "The Straw Tent Period," because at camp meetings some conferences not too strong in their love for the canvassers assigned the so-called straw tent to them for their small meetings. In some places "state agents" and even "district agents" were dispensed with as too great an expense. Then about 1900 the messages from the Lord began to call for "a revival for the canvassing work."*FSG 364.1*

Volume 6, No. 34 of the Testimonies, was first printed in 1900. Our people read: "God has ordained the canvassing work as a means of presenting before the people the light.... This is the very work the Lord would have His people to do at this time."—page 313. The

response to these appeals was good, and the colporteur cause blossomed anew, never to go down again.*FSG 364.2*

Our Publishing Houses

The first institution in the Seventh-day Adventist Church was a print shop. Our literature was printed first in various places—Topsham and Paris, in Maine; Saratoga Springs and Rochester, New York. In 1855 we began in Battle Creek, Michigan. Some friends contributed means to erect a small wooden building for the *Review*. Before long, to the original hand press was added a steam power press.*FSG 364.3*

In 1861 the Review and Herald Publishing Associationwas incorporated in Michigan. Fourteen years later the Pacific Press Publishing Association was founded in Oakland, California.*FSG 364.4*

This latter move met with strong opposition by some who claimed that it was cheaper to print in one place and that one institution was sufficient for one country. But from the very beginning, God's signal blessing rested on the Pacific Press, as it has through all the years since. The messenger of the Lord earnestly urged that a publishing house be started in California.*FSG 365.1*

In 1875 J. N. Andrews started to print French literature in Switzerland, and in 1877 J. G. Matteson began to publish a paper in Oslo, Norway. The first Adventist book to be printed overseas was a small Danish hymnbook, published in Denmark by J. G. Matteson in 1876. Before this, however, some foreign-language literature had been printed in the United States. As far as we know, the earliest Adventist literature ever printed in any other language than English was a pamphlet on the Sabbath in German.*FSG 365.2*

When we speak of the rapid progress of the advent cause in all the earth through the years, we always name the printing press as one great agency which under God has made the message known. Adventists are literature minded. In every land we have entered we have placed the production and circulation of literature in the language of that people at the head of our mission program. There is not to our knowledge any church or missionary society that uses more literature than we do. We are printing our message today in nearly two hundred languages, and our goal is to have Adventist

publications in every tongue in which the Holy Scriptures have been translated. Scores of times other mission groups and leaders have commended our zeal and success in our literature ministry. To many the success of our self-supporting colporteurs looks like a miracle. Again and again they have tried to adopt our plans and to learn the secret of the skill of our canvassers. Few, however, realize that our success in the publishing endeavor is due to the instruction and messages which have come to us through the Spirit of prophecy. With the exception of gospel preaching and preachers, there is perhaps no mission subject concerning which the Testimonies speak so freely and so fully as the publishing work in all its phases. That this instruction has not been in vain is shown by the fact that up to the end of 1945 we had circulated literature valued at $161,956,924. Think what that means.*FSG 365.3*

In our publishing activities—that is, in both the production and circulation of Adventist literature—a few basic principles, set forth in the Spirit of prophecy books, have been our guide. These might be summarized as follows:*FSG 366.1*

1. The printing of Adventist literature is not to be done by some private individual. We discourage all production of Adventist reading matter as a personal concern. According to our policies, no individual member is supposed to print literature of his own on the message. We grant, of course, that every man has a right to do so, but we urge that all books, pamphlets, papers, be published by the church. This rule has been so generally followed that we have had almost no literature printed by private persons. We do this to preserve unity of doctrine and spirit in our publishing.*FSG 366.2*

2. Since all our literature is done in the name of the church and for the church, as the governing bodies in the church direct, no individual has any personal business interests in our publishing houses. Thus, for instance, in some countries it is the custom that the manager of a printing house is paid a percentage, usually five per cent, as a personal bonus by the store or business firm from which he purchases supplies. In a large publishing house this practice gives the manager quite a profit. In the beginning some claimed this advantage, but as we studied the matter it was decided that no individual should profit in any way because of his office but

all should be on the same basis of a missionary wage.*FSG 366.3*

3. In the exceedingly large sale of our literature it was natural that the question of royalty for our writers should arise. At first there were those who asserted that no author should have any compensation of any kind for his work aside from his regular salary. There were others again who held that every writer should receive a definite royalty on all he produced aside or in addition to his regular wage, and that this should be paid even on subscription books, the sales of which depend on the colporteurs rather than on the writers. The Spirit of prophecy gave instruction on this matter too so that all are properly protected.*FSG 367.1*

4. The supreme question in our publishing mission is the contents and spirit of the literature printed and distributed. On this the messenger of the Lord gave very much and detailed information. Though the matter is fundamental and though much might be quoted on this the reader is referred to the many testimonies on the subject. In a word, the instruction given is twofold-purpose publishing houses are not to print worldly literature even for profit, and especially demoralizing stories, skeptical articles, and such like, but are to use their presses only in printing high-class, Spirit-filled messages, literature that exalts Christ and helps His people. This, of course, includes reading matter not only on doctrine and holiness but on such subjects as the home, education, temperance, missions, liberty, and kindred topics that make for purity of character and integrity in living.*FSG 367.2*

Larger Things Ahead

It would indeed be a tragic mistake to think that our work of organization is finished. Church order is a matter of growth, and if a living organism ceases to grow it dies. The Bible ideal enlarged and explained by the Testimonies is that to every single church member a definite task is given. The Savior's word, "to every man his work" (*Mark 13:34*), was explained by Paul to mean that "as the Lord has called every one, so let him walk. And so ordain I in all churches." *1 Corinthians 7:17*. The present organization of the remnant church is possibly the most perfect and effective of any today, but it has not reached that complete ideal of the Lord—there is yet much to be done and new plans to be devised before all members of the advent movement will be fully enlisted for the service of Christ. Our mission activities have taken form as departments. Some of these, such as the Sabbath School and Religious Liberty, have educational and spiritual work. Three departments—the Publishing, Educational, and Medical have much to do in the building and supervision of institutions, as well as other work. All this is fully set forth and applied in the Spirit of prophecy books.*FSG 367.3*

After World War 1, came a great reconstruction of our publishing work. Before the war we had but a few publishing centers in Europe. It was first thought that the publishing house in Oslo should print for Norway, Denmark, Sweden, and Finland. But that plan was soon given up. The Hamburg house, however, was printing for many countries, producing literature in twenty-three languages. After the war, that was found to be impossible. The General Conference sent H. H. Hall to make a thorough survey of the entire field, and it was agreed to establish new publishing concerns at Melun, France; Budapest, Hungary; Novi Sad, Yugoslavia; Bucharest, Rumania; Brunn, Czechoslovakia; Warsaw, Poland; Kaunas, Lithuania; Reval, Estonia; Florence, Italy; Sofia, Bulgaria; Salonika, Greece; El Matariya, Egypt; and other places. It was further planned to strengthen our publishing work in Finland, Latvia, Spain, Sweden, Norway, and to build a larger and stronger house in England.*FSG 368.1*

Elder Hall brought us two important principles, explained fully in the Lord's messages. The first was that every publishing house should

pay tithe and further give of its earnings, not to conference work or schools, but to help establish or sustain new or small houses—the earnings made by printing literature should be used in printing more literature. This met opposition at first; but, reading from the Testimonies and speaking from experience, he won out; and the small new houses who claimed they never could follow that plan found they were greatly blessed in so doing. This made the publishing work a real missionary enterprise.*FSG 369.1*

The second principle laid down was that every country should have literature printed in its own language within its own borders. In response to this the large publishing house in Hamburg generously gave over to the Adventist Church in every land all rights to print, and even donated to each country the stock of reading matter on hand in that language. As they had been printing, sometimes at a loss, in twenty three languages, they had an immense stock on hand, and this was a marvelous help. The literature given by the German believers amounted to over $100,000. The reason for this second principle is easy to see. The people in Finland or Italy, for instance, as well as those in other lands of education and culture, wanted books and papers in good Finnish or Italian, which could only be produced right at home, rather than something that came from abroad and had a foreign flavor. We found this to be especially important in Latin and Catholic nations. Many people harbor a certain dislike or even suspicion concerning literature from another land. They love books printed at home.*FSG 369.2*

The large-hearted and spiritual instructions concerning our publishing mission in the Spirit of prophecy contain precious light for us today when we have a second and even greater work of rehabilitation on. There is, in fact, one marked characteristic of the Lord's messages that is outstanding—and for us human beings difficult to understand and follow. It is the constant appeal for broader plans and larger things. We are urged to get more land for our schools, and have seldom bought enough, never too much. We see this divine ideal of "more and bigger" plans most clearly in the instruction given for our publishing plans. It has been a conflict between human plans and divine. In the seventies we had one publishing house in Battle Creek, Michigan. Our men there thought one was enough and the cheapest for the United States. The

servant of the Lord said God wanted another house on the West Coast. In spite of really heavy opposition, we got the Pacific Press, and it has prospered so that it is now our largest house.*FSG 369.3*

Later on, with two good publishing centers in America, light came that there should be another one started in the Southern States. Many saw no reason for that. The house did have a hard time at first, and a few, weak in faith wanted to close it up. The Lord, however, gave us a clear message to the contrary. Today the Southern house in Nashville is large and prosperous. We could repeat many such instances from overseas. And there are still mightier plans and activities on the road of the future. Men have wanted smaller books and cheaper; the Lord pleads for larger books, well illustrated, and more expensive.*FSG 370.1*

It is distinctly taught by the Spirit of prophecy that the “loud cry” and the final world-wide finishing of the advent movement will to a larger extent than many have realized be the fruitage of our truth-filled literature. More books are to be translated. New books are to be written. Larger canvassing campaigns are to be initiated. Many of our brightest businessmen are to devote themselves to the colporteur work. In Moscow many years ago when I was saying good-by to that strong and godly leader, H. J. Lobsack, at the railway station, he said, “Tell the General Conference as a message from me, ‘Print and circulate more literature.’ Then in a louder voice he urged, “Print and circulate more books.” And as the train pulled out, he almost shouted, “Remember, print and circulate more books and papers while you have freedom to do so!” Then in Hamburg in the fall of 1946, A. Vollmer, manager of our publishing house there, who believes in strong promotion and large sales, sent this greeting to Adventists everywhere: “Let us make our publishing work in all lands less commercial and more missionary.” Today the Lord calls for the broadest publishing plans that the remnant church has ever known. Our goal is to bring every single individual on earth some Adventist reading matter in his own language.*FSG 370.2*

Chapter 24 — Chastened of the Lord

THE BIBLE STORY OF GOD'S people in ancient times reveals tha when they departed from Him the Lord dealt faithfully but sternly with them. He permitted war or plagues to overtake them, hoping that these visitations would lead them to repentance. In the past history of the remnant church there is recorded some of these experiences of disaster by which the Lord had endeavored to awaken us and to lead us back into right paths. That God thus speaks to us through fire or persecution is in no sense an evidence that He has forsaken us. Such experiences should lead us to seek God and take new courage.*FSG 372.1*

In these trials and hardships God teaches His church precious lessons of lasting value. Adventist missions and institutions have on the whole been wonderfully spared from destruction, not only in times of peace, but also of war. Our brethren love to tell how God has mercifully cared for His own. But reference will be made only to the great fires that came to our institutions in Battle Creek, Michigan for nearly half a century the headquarters of denominational work in all the earth. The lessons taught in these acts of God are so striking that they should never be forgotten. We do well to study both the causes of these losses and the results. When the Haskell Home, or orphanage, of the Battle Creek Sanitarium was burned, with a loss of $50,000, February 5, 1909, and when the old dime tabernacle, the largest church building we ever owned, burned in 1922, with a loss of $ 110,000, some members thought there were in these losses certain lessons we should learn, but others said that both places had served their time.*FSG 372.2*

However, when mysterious fires destroyed our two oldest and largest institutions in Battle Creek, that was an altogether different thing. On February 18, 1902, the Battle Creek Sanitarium, which through the years had done much for suffering humanity, was consumed by fire. The raging conflagration began in the early hours of the morning in an unknown manner and was so strong that it could not be checked. It startled the whole city and was telegraphed all over the country. Though there were many sick patients in grave danger, only one life was lost—a man who went back into the building to secure some personal property. This event made a

profound impression on Adventists everywhere, even overseas. Nearly a year later, on the evening of December 30, 1902, another mysterious fire laid low the *Review* publishing house in Battle Creek, and it was almost totally destroyed. The financial loss in both fires was over half a million dollars, which at that time was an immense sum for a small church. Our people all over America asked one another the meaning and the cause of these two disasters. What made these calamities assume even larger moral aspects was that the Adventist Church had for several years been warned that such calamities might not be far away. It is perhaps impossible today to realize the tension and expectation and discussion there was among Adventists concerning this matter. Not a few families moved away from Battle Creek because of the disasters they felt would come, but others ridiculed the warnings and laughed at such fears or simple faith in the Spirit of prophecy.*FSG 373.1*

Those who derided the Spirit of prophecy while yielding to pantheistic error were inclined to scoff at the idea that God had anything to do with fires or other calamities. Some even called such faith old pagan superstition. But true Christians, though admitting that fires often are mere accidents, felt convinced that the Lord was trying to teach His children important lessons through His chastening rod. The Spirit of prophecy had warned that both of these institutions would be visited in divine judgment if they persisted in upholding certain wrong practices. The sanitarium, which rejected these warnings and, contrary to the instructions, was rebuilt much larger, left the church, and was in time sold to the Government. The *Review*, which accepted the reproof of the Lord, moved out of Battle Creek in harmony with divine direction, and is with us and prosperous to the present day. Indeed, no Adventist institution has been more valuable to the advent movement than has the *Review*, or perhaps as valuable. But these two events should be told in detail, as they are now forgotten by the great mass of Adventists.*FSG 374.1*

The first institution founded and owned by Seventh-day Adventists was the Review and Herald. It is still doing an excellent work and is one great stay and strength of the Adventist Church. Many of the testimonies of cheer and commendation were sent from the

messenger of the Lord to the workers in that institution, but with the prosperity of the years there crept into the institution certain principles and practices of which the Lord did not approve.*FSG 374.2*

More than a year before the great fire that lay the Review and Herald publishing house in Battle Creek in ashes, on December 30, 1902, the Lord had warned the managers and workers of the *Review* in most solemn messages that unless things changed and a true reform was seen, calamity would overtake the publishing house by fire. Some little time before the fire, a message was sent from Mrs. White and read to the Review and Herald people in which was stated:*FSG 374.3*

“Unless there is a reformation, calamity will overtake the publishing house, and the world will know the reason. I have been shown that there has not been a turning to God with full purpose of heart.... I saw heavenly angels turning away with grieved countenances.” “I feel a terror of soul as I see to what a pass our publishing houses come. The presses in the Lord’s institution have been printing soul destroying theories of Romanism and other mysteries of iniquity.” “I have received a letter from Elder Daniells regarding the erection of another building to the Review and Herald office. The answer I make to this is, No, no, no. Instead of making any additions to the buildings already erected, clean the office of the trash of satanic origin, and you will make room in every way.”—*Testimonies for the Church 8:96, 91, 90*.*FSG 375.1*

In this same statement sent to the Review office, we find these words by Mrs. White: “I have been almost afraid to open the *Review*, fearing to see God has cleansed the publishing house by fire.”—*Testimonies for the Church 8:91, 92*. I remember well how the churches of God in Chicago received these earnest warnings. We wondered what would happen to the *Review* when Adventists everywhere heard of the fire, they said, “It is just what the Lord has told us might come.”*FSG 375.2*

Just as the *Review* was our first publishing house, so the Battle Creek Sanitarium, though established much later than the *Review*, was the beginning of our world-wide medical missionary work. It

had greatly prospered, but there came a time later when some leading men in that place adopted pantheistic errors and departed from the right plan of organization' and spiritual leadership. The Lord visited this institution with the disaster of fire nearly a year before the destruction of the *Review*.*FSG 375.3*

There were those who laughed at the idea that these visitations by fire, which came to our institutions in Battle Creek and which stirred our people deeply and called them to repentance and a new consecration, were permitted by the Lord for that very purpose. But those who believed in the Spirit of prophecy read with the deepest interest a message from Mrs. White printed in the *Review* of January 27, 1903. They knew that she had spoken before the fires came and had said that the Lord would visit these institutions with burning flames, and now they wondered just what message would come after the fire had occurred. She wrote:*FSG 375.4*

"I pray that those who have resisted light and evidence, refusing to listen to God's warnings, will see in the destruction of the Review and Herald Office an appeal to them from God to turn to Him with full purpose of heart. Will they not see that God is in earnest with them? He is not seeking to destroy life, but to save life. In the recent destruction, the lives of the workers were graciously preserved, that all might have opportunity to see that God was correcting them by a message coming not from a human source, but from heaven. God's people have departed from Him; they have not followed His instruction, and He has come near to them in correction, but He has not brought extinction of life. Not one soul has been taken by death. All have been left alive to recognize the Power that no man can gainsay....*FSG 376.1*

"When the Battle Creek Sanitarium was destroyed, Christ gave Himself to defend the lives of men and women. In this destruction God was appealing to His people to return to Him. And in the destruction of the Review and Herald Office, and the saving of life, He makes a second appeal to them. He desires them to see that the miracle-working power of the Infinite has been exercised to save life, that every worker may have opportunity to repent and be converted. God says, 'If they turn to Me, I will restore to them the joy of My salvation. But if they continue to walk in their own way, I

will come still closer; and affliction shall come upon the families who claim to believe the truth, but who do not practice the truth, who do not make the Lord God of Israel their fear and their dread.'"—*The Review and Herald, January 27, 1903*, page 8.*FSG 376.2*

Many of those who read this word in 1903 remarked that for years testimonies had come to our institution in Battle Creek, reproving them for their lack of faith and obedience, and pleading with them to return to God. Of the many testimonies given, a special testimony to the Battle Creek church in August, 1896, will be quoted:*FSG 376.3*

"The Lord has a serious account to settle with those who have done exactly opposite to that which He has counseled them to do. The money they have bound up in Battle Creek is needed in missionary fields, to supply even the most meager facilities. The work cannot be advanced because there is no money to work the fields. Will you in Battle Creek, who have spread yourselves contrary to the expressed will of God, in your buildings, and in your selfish acceptance of wages, allow the treasury to be robbed that the laborers shall not be sustained in home and foreign ministerial work? God looks with disfavor upon your selfish appropriation of the means that is consecrated for a special purpose. You have followed this plan that you might have a better opportunity to indulge self, and make little self denial for Christ's sake. This is something you need to adjust quickly. Make no delay. Will a man rob God? Will he steal God's means to settle outgoing expenses when the ministry needs every dollar?"—*Special Testimony to Battle Creek Church.FSG 377.1*

The results that follow the chastening of the Lord depend wholly on our response to these calls to reform. If we harden our hearts, the chastening is unto death; but if we accept the correction in genuine repentance, it becomes the beginning of a new and brighter experience. When the Chicago daily papers, the day after the fire, in great front-page headlines told of the burning of the *Review*, our members in that city came together for a special counsel. Some wept and felt discouraged. Others said, "We knew it was coming; the messenger of the Lord has warned us again and again." There was no disposition to be critical or to condemn others, but nearly all were downhearted, so that the atmosphere of the gathering was

most pessimistic. Just then two young preachers spoke up and said, “You have forgotten the text, ‘Blessed is the man whom thou chastens, O Lord.’ *Psalm 94:12*. We feel sure something great and good will come out of this thing. Let us wait and see what the General Conference will do. We want to know what word comes from the General Conference and from Mrs. White.” The people at the meeting listened dubiously, but an old pioneer, a true saint of God, said, “Brethren, I have noticed that the optimism and courage of youth is often better than the unbelief of experience which we older and wiser folks have.” Our church members all over America looked at things much as they did in Chicago. And thus it proved to be. Our leaders in the General Conference, as well as the messenger of the Lord, appealed to our people everywhere to bow in faith to the correction of heaven. They rallied the whole church to plan for a large advance step. Thus this chastening of God brought to His people a bigger and brighter day through the Spirit of prophecy.*FSG 377.2*

Chapter 25 — Our Largest Advance Move

THE LEADINGS OF GOD BY the Spirit of prophecy in our churc order and mission methods are just as evident as His guidance into the beautiful, harmonious truths of the advent message. It strengthens our faith to observe how the Lord has brought His remnant church forward step by step along the way. This was especially noteworthy in the transfer of our General Conference headquarters from Battle Creek, Michigan, to Washington, D. C., in 1903.*FSG 379.1*

This move, though opposed by some, has meant the dawn of a new day in the advent movement. The benefits accruing from this change cannot be named in detail, for they were many. The removal to Washington helped to separate us from the narrow spirit of a small town to the broadening influence of a great capital. It has been a great advantage in every way to be near the seat of the government of America, as we have had dealings with missionaries and officials in all the earth. The headquarters are now located near the mighty centers of population in America, that is, in the Eastern States, with the great need of evangelistic efforts. Having our headquarters in Washington has given us prestige and standing in our great world-wide work. it also has helped to inspire our believers everywhere to a large world-wide mission endeavor. But the greatest advantage or blessing that has come to us has been the spiritual lessons learned in the school of disaster. Instead of bringing discouragement to the people, and causing members to leave, it brought an increase in membership and new life and courage and hope to them. It was the warning from the messenger of the Lord concerning the danger of such disaster and the instruction as to its meaning and purpose that gave us the fruitage of these experiences that was ours.*FSG 379.2*

It is hardly possible now to realize what a change this transfer of office has meant. In earlier years overseas people would say, You claim to have a message for the whole world. Where is your center and headquarters for your world-wide movement? In a small city 150 miles from Chicago and not much nearer Detroit, away inland in the United States. But when they were told later that we were in Washington, the whole outlook for our church was different. Then

we began to be complimented for our sagacity and mission statesmanship in locating at the capital of America. The spiritual and educational advantages were also far greater.*FSG 380.1*

The removal to Washington would scarcely have been possible had not the Lord visited us with His chastening rod, as mentioned in the previous chapter. But even with that we did not move rashly or, indeed, too willingly.*FSG 380.2*

For about ten years after the disappointment of 1844 our work was mostly confined to the East, being the largest in Vermont. Many members thought that our headquarters should be in that State; hence, the idea of having our office on the Atlantic Coast was not new.*FSG 380.3*

But for years we met with much prejudice against our message and work in the States where the 1844 movement had once been the strongest, whereas the outlook in the States farther west was far more promising.*FSG 380.4*

When we located our office and publishing house in Battle Creek in 1855, the Spirit of prophecy stated that in the future we would again find the time propitious to do a large work in the East.*FSG 381.1*

Our faithful believers in the East were greatly cheered by such words as the following:*FSG 381.2*

“I saw that when the message shall increase greatly in power, then the providence of God will open and prepare the way in the East for much more to be accomplished than can be at the present time.”—*Testimonies for the Church 1:149*.*FSG 381.3*

“The only remedy for the East is thorough discipline and organization.”—*Spiritual Gifts 4a:152*.*FSG 381.4*

“According to the light which God has given me, there will yet be a large company raised up in the East to consistently obey the truth.”—*Spiritual Gifts 4a:154*.*FSG 381.5*

Another series of statements on the danger. of making Battle Creek a “Jerusalem-Center” caused some of our leaders to think of

moving out of Battle Creek. These messages “plainly stated that the buildings in Battle Creek should not be enlarged, that building should not be added to building to increase facilities there.” “A limit must be set to the expansion of our institutions in Battle Creek.”—*Testimonies for the Church 8:133, 135*. Those who thought carefully on these words knew that we must move, and in fact our foreign-mission office was in the nineties moved from Battle Creek to Philadelphia, though it was again moved west to its former location.*FSG 381.6*

A Lesson for Headquarters Churches

In the advance of the advent movement in land after land we have had to establish office centers, or headquarters, in many places. Our schools or other institutions, as well as our conferences and other organizations, gather in many Adventist families to one locality. This is as it ought to be. These headquarters' churches enjoy many privileges, but they are also at times exposed to not a few spiritual dangers. It is always a great responsibility to be a member of such a church, as several object lessons from the past make plain. More than once we have had to move a school or an office because of certain conditions in the surrounding church or churches.*FSG 381.7*

In the very first years of our church, our leaders lived in the States of Maine, New Hampshire, and Vermont, and they were urged to stay there. Soon after this message came, Elder and Mrs. White decided to labor more in New York, and for a time they lived in Oswego, of that State. Then in 1852 they moved to Rochester, New York. The plan was really to establish permanent headquarters in that center, and they remained there about three years. But certain untoward circumstances. among the believers there caused them to move. Of this we read:*FSG 382.1*

"If, years in the past, when the office of publication was in Rochester, New York, the brethren and sisters in Rochester and vicinity had been less selfish and less jealous of those whom God had selected to bear the heaviest burdens, while standing in the most responsible positions in connection with the cause and work of God if they had shown their faith by their works; if they had been consecrated to God, and really loved the truth, and shown fruits of the same by manifesting a personal interest in the success and advancement of the work of God, the office of publication would not have been removed from Rochester." "In view of the past God bade us to flee from Rochester, because His blessing would not prosper His work there."—*Testimony to the Church at Battle Creek (1872), 71, 72, 76*.*FSG 382.2*

About this time our believers in Michigan, who manifested a deep spirit of sacrifice and love for the advent cause, urged our leaders to

come to that State, with the result that our headquarters were located in Battle Creek in 1855. It was understood from the beginning, however, that the decision to settle in Battle Creek was made on condition that the experience in Rochester was not to be repeated. As early as 1871 light was given that "there is a great lack with many of the church at Battle Creek of feeling their responsibility."—*Testimony to the Church at Battle Creek, 51.FSG 382.3*

"If our people at Battle Creek refuse to heed reproof and counsel, if a reform cannot be brought, about, or if those at Battle Creek do not see and repent of their disrespect of the light God has given them, our important institution will have to be moved from Battle Creek. If so, tracts of land should be purchased in some good locality and then sold only to those who will be true, and will give evidence that they will sustain the important institutions in their midst."—*Testimony to the Church at Battle Creek, 66, 67.FSG 383.1*

When the messages came to move our headquarters and institutions from Battle Creek to the East, we were clearly instructed not to locate in New York, and also that "any place within thirty miles of that city would be too near."—*Abiding Gift Of Prophecy*, Page 347. When a few weeks later the message came to locate near Washington, it was stated twice that this was "for the present." (Ibid., Pages 348, 349.) We were also told what institutions should be at headquarters, and only these were established. Some who have read these messages have interpreted them to mean that we are to move again. Of this, however, there is no suggestion or instruction in these messages from the Lord. The great lesson taught Adventists in it all is that our headquarters' churches ever should be spiritual and loyal supporters of our denominational leadership and unselfishly earnest in the work of the Master. These churches should stand as examples, and give the keynote for the advent movement.*FSG 383.2*

It was on April 2, 1903, at the General Conference in Oakland, California, that the committee on plans and constitution recommended that "the General Conference Offices be removed from Battle Creek, Mich., to some place favorable for its work in the

Atlantic States."—*The General Conference Bulletin, 67*, 1903. The vote, however, was not taken until four days later.*FSG 383.3*

In the meantime there was much earnest consideration and prayer on the subject. After much thought the brethren presented to Mrs. White a written statement and requested a written reply. This question, read by A. G. Daniells, was as follows:*FSG 384.1*

"It is a serious thing for us to move the headquarters of our General Conference. Battle Creek has been the headquarters for many years, ever since you and Elder White went there in 1853 [18551. It is a serious thing to take this step. But some feel as if it ought to be done; that we will never secure the reformation called for; that we will never rise to do this work as God's people, to finish it in the earth, until we can break up some of the conditions that now exist, and thus set the work free. We have felt from what has occurred during the last two years, and the counsels you have given, that the time had come to move from that place. But we do not want to, do this unless it is right, and we felt that we would like to place the matter before you, and receive any counsel and light you could give us."—*The General Conference Bulletin, 84*.*FSG 384.2*

To this weighty inquiry Mrs. White gave a long reply, from which a few excerpts will follow:*FSG 384.3*

"It will be impossible for me to do justice to the question before us unless I take some time. The question is one that should be clearly and distinctly understood by us all. Few of our people have any idea of how many times light has been given that it was not in the order of God for so much to be centered in Battle Creek. Much was gathered there; many meetings were called there. A school, and a sanitarium and a publishing house were there.....*FSG 384.4*

"Again and again testimonies were given in regard to the principles that were coming in to leaven the publishing house. And yet, though the messages kept coming that men were working on principles which God could not accept, no decided change was made....*FSG 384.5*

"Before the fire came which swept away the Review and Herald factory, I was in distress for many days. I was in distress while the

council was in session, laboring to get the right matter before the the meeting, hoping, if it were a possible thing, to call our brethren to repentance, and avert calamity. It seemed to me that it was almost a life and death question. It was then I saw the representation of danger—a sword of fire turning this way and that way. I was in an agony of distress. The next news was that the Review and Herald building had been burned by fire, but that not one life had been lost. In this the Lord spoke mercy with judgment....*FSG 385.1*

"The very worst thing that could now be done would be for the Review and Herald Office to be once more built up in Battle Creek.... I must say to our people that the Lord would have that institution established in an entirely new place. He would have the present influences of association broken up....*FSG 385.2*

"In reply to the question that has been asked in regard to settling somewhere else, I answer, Yes. Let the General Conference offices and the publishing work be moved from Battle Creek. I know not where the place will be, whether on the Atlantic Coast or elsewhere. But this I will say, Never lay a stone or a brick in Battle Creek to rebuild the Review Office there. God has a better place for it."—*The General Conference Bulletin, 84, 85*.*FSG 385.3*

After this reply from Mrs. White had been studied anew, the delegates met in session again to make a decision. H. W. Cottrell, often called the legal counselor of the church, was in the chair. He asked Elder Daniells to make a further explanation of the motion mentioned above, which he did as follows:*FSG 385.4*

"This proposition has been under consideration by different members of the General Conference Committee for many months. It has been quite thoroughly canvassed from time to time in our councils. It has seemed for some time that God was calling us to get out of Battle Creek, as far as possible, and decentralize."—*The General Conference Bulletin, 100*.*FSG 385.5*

When the vote was taken it was practically unanimous. Returning to Battle Creek from the conference in Oakland, the brethren began to plan definitely to make the move. A committee was chosen to go east. Concerning their experience we quote the following, as related

in the *Review*:*FSG 385.6*

“At the Tabernacle, last Sabbath, July 25, the time of both the forenoon and afternoon services was devoted to the presentation of facts pertaining to the removal of the denominational headquarters from Battle Creek to a place on the Atlantic coast.... Elders Daniells and Prescott conducted the services....*FSG 386.1*

“When the committee left Battle Creek the first time, they went to New York City, fully expecting that the new location for a headquarters would be in the vicinity of that great city. In a letter from Sister White, however, they were told to move very cautiously, and that it was not clear in her mind that any place in that vicinity would be the right one.... Meanwhile instruction had come to them that in their investigations they should not overlook the city of Washington. Accordingly, members of the committee went to Washington to compare the advantages there with those of localities farther north. They found Washington to be altogether different from the great commercial center which had been their first objective point. There advantages were found which they had not met with in the district first explored. Before they had been long in Washington, the conviction began to come over them individually that they were on the ground where the right location was to be found.*FSG 386.2*

“After the conviction had come to the committee that the vicinity of Washington afforded the advantages sought, a letter from Sister White came, saying she had clear light that Washington was the city where the new headquarters should be fixed. These letters, however, were entirely independent of any statements or representations made to Sister White by members of the committee....*FSG 386.3*

“Looking at the matter in the light of the experience now gained, it is easy to see that the move to Washington is in the providence of God.”—*The Review and Herald, July 28, 1903*, page 24.*FSG 386.4*

A statement found in the *Review* a few weeks later, from one of the union conference presidents, reveals how our leaders felt about the move to Washington:*FSG 386.5*

“This move is significant. Vital interests on both sides of the great conflict are now centering at Washington. Quietly but rapidly the National Reform movement has been entrenching itself there. Through its quiet but persistent efforts, and recent liberal donations of friends, it is now erecting large office buildings in that city.... We can but believe that the Lord has directed us in locating our headquarters at the national capital, and that all these things indicate that we are entering upon a new era of our work.”—*The Review and Herald, August 27, 1903*, p. 16.*FSG 386.6*

The Spirit of prophecy also at this time gave decided counsel that Washington should be chosen as our denominational headquarters.*FSG 387.1*

“My dear brethren and sisters in america: For some time I have been strongly impressed that decided efforts should be put forth to proclaim the testing truths of the third angel’s message in the city of Washington, the capital of the American nation.”—*The Review and Herald, July 28, 1903*, page 7.*FSG 387.2*

Then two weeks later:*FSG 387.3*

“The Lord has opened this matter to me decidedly. The publishing work that has been carried on in Battle Creek should for the present be carried on near Washington. If after a time the Lord says, Move away from Washington, we are to move. We are pilgrims and strangers in this earth, seeking a better country, even a heavenly. When the Lord tells us to move, we are to obey.”—*The Review and Herald, August 11, 1903*, page 8.*FSG 387.4*

In Adventist history the year 1903 stands out as one of far-reaching decisions. At the Oakland session that year a long forward step was taken in perfecting our world-wide organization. The transfer of the Review and General Conference offices to Washington captured the interest of our people in every land. In view of the many testimonies that had been given to leave Battle Creek, with no definite statement at first as to where we should go, Adventists were on the alert to see what the outcome would be. It was planned to begin a large evangelistic work in Washington and build a new church worthy of the location. A fund of $ 100,000— the largest sum ever raised in one appeal up to that time was called for. Mrs.

White joined others in appealing for help on that fund through the *Review*. Many stockholders in the old *Review* donated their shares to help in the move. A few others, with fairly large sums involved, opposed the move and not only held on to their shares but talked of taking the matter to court and getting an injunction against leaving Battle Creek. Mrs. White wrote a strong appeal in the*Review*, not alone against going to law, but in favor of giving to the *Review*.*FSG 387.5*

“Will not the brethren and sisters of the Battle Creek church, and of the churches in every other place, remember that they are working as for eternity? Will not they obey the injunctions of God’s Word, the teachings of which are to be brought into the life practice as spiritual food?”—The Review and Herald, 24.*FSG 388.1*

It was a happy and stirring year, one that quickened our zeal for the message and our love for one another. A feeling of triumph and victory, as well as faith and love, inspired our people. Many of them remembered the appealing calls that had come from the Lord’s messenger to leave Battle Creek, such as the following:*FSG 388.2*

“Why is it, brethren, that you continue to keep so many interests bound up in Battle Creek? Why do you not listen to the counsels and warnings that have been given you regarding this matter? Why do you not take decisive steps to establish centers of influence in many of the large cities? Why do you not encourage the Michigan Tract Society and the International Tract Society to establish their offices in cities where there is much missionary work to do, and where their secretaries and other workers may engage personally in missionary work, acting as leaders in important missionary enterprises? Move out, brethren, move out, and educate your workers to labor for those outside the camp. Why do you hide your light by continuing to remain in Battle Creek? Go out, brethren, go out into the regions beyond.”—*Testimonies for the Church 8:76*.*FSG 388.3*

The spiritual blessings which these messages brought to our people when they were heeded can hardly be felt today. It is not too much to say that never have our members trusted their leaders more or prized the Spirit of prophecy more highly than at that time. And such

mutual confidence is certain to bring success.*FSG 388.4*

Locating in Washington

The testimonies had instructed us to locate in or near Washington. As our brethren studied these words and as they looked over the places available, they decided after some time to place the office of the General Conference and the *Review* within the District of Columbia, that is, in Washington, and the institutions a little farther into the country outside the District. After careful investigation in every section of the city, they all agreed that they would choose Takoma Park, one of the best suburbs of the capital. In a booklet published by the city we are told that Takoma is an Indian name meaning "high up, near heaven." Takoma is the highest point around Washington.*FSG 389.1*

When the Adventist headquarters were located in Takoma Park in 1903, it was only a small village, with houses scattered here and there on the hills and in the forests. "The streets were generally covered with black cinders with only a sidewalk here and there and kerosene lamps showing the way home at night." Now it is a large, well-kept suburb, with thousands of prosperous people living in it. The first time we saw Carroll Avenue, it was a winding dirt road sliding down toward Sligo Creek. The hills on which our large sanitarium and college are now located and where we had our first Washington General Conference, in 1905, were described in a booklet as a "jungle with deep ravines." When the men came in to the General Conference session that year, some of them felt very dubious about the wisdom of locating on such poor soil out in the country far from town.*FSG 389.2*

The people of Takoma Park have always been considerate and friendly toward the Adventists. They are proud of the fact that the Adventist Church has, as they claim, made Takoma Park known in all the earth. On this we quote from their city history:*FSG 390.1*

"Through the influence of this 'beacon light for the entire denomination,' as leaders in all lands look upon it, the name 'Takoma Park' is spoken as freely in cities, towns, and hamlets—be they in the heart of China, Africa, and South Pacific savage islands, or in warring Europe as it is in innumerable places in the United States because the members of the faith everywhere are having

placed before them constant reminders that come from the center of all these activities. Without any desire to boast, the denomination has representatives in more remote places of the earth than do some of the governments of earth."*FSG 390.2*

We read in the same history that the coming of the Adventist General Conference "proved to be of immense benefit to Takoma Park."*FSG 390.3*

Adventists have never regretted that they chose Takoma Park, Washington, as the location for their headquarters. Their gratitude for the light on this given them by the Spirit of prophecy has indeed grown with the years. In the beginning, however, things did not look promising. Many inquiries came in from the churches all over America, and it was decided to have the next General Conference after the choice was made in 1905—in tents and on the tract of land bought for our sanitarium and school. When I came to attend that conference, in May, there was not a little criticism of the place. As a young, newly elected president of the Illinois Conference, I was expected on my return to give a report on the place. Feeling perplexed, I spoke to one of our sturdy old pioneers, rather an independent man in his thinking, who said, "Come along and I will show you something. I have located a big beech tree and have made it my 'prayer tree.' When others talk I come out here alone to pray an hour every day."*FSG 390.4*

The tree, by the way, was standing just below the present nurses' dormitory of our large sanitarium. He had carved his initials on the tree.*FSG 391.1*

"The delegates are grumbling," he continued, "especially those from the central prairie States, with their rich soil. The place, they think, is too far out from Washington and will never be built up. Vegetables will not grow, so no one will settle here. The creek is too stony, and the soil is gravel."*FSG 391.2*

"Yes," I said, "they say it is a mistake of Mrs. White's."*FSG 391.3*

"Precisely," he chuckled. "It is one of Mrs. White's mistakes. We oldsters used to laugh at that from way back. She made a mistake when seventeen years ago she urged Adventists to begin religious

liberty work. I heard them say it. She made another mistake when she took such a strong stand for righteousness by faith in 1888 at the Minneapolis Conference though that mistake gave us the biggest revival we have ever had. But at first even our dear old George I. Butler thought she was wrong—he changed his mind, though, for he was loyal and a strong believer in the Testimonies. She made a mistake when she began to warn against pantheism—but her mistake saved this advent movement. Many infidels have written books on the 'mistakes of the prophets' but Israel thrived on those 'mistakes,' and we have done the same on Mrs. White's mistakes."*FSG 391.4*

"My brother," he continued, "I will not live long, but someday you will see this hill covered with a pretty lawn, a school, and a sanitarium, and I am not sure but that some Adventists will even dare to build houses out here to live in. But remember this word: Every mistake of Sister White's, as they call it, has been a real blessing, because it wasn't a mistake at all. God taught her what to say. Our people will see that more and more. We didn't move to Washington to farm, so what difference does it make about the soil, anyway? The important thing is that we believe the messages God sends us. Down through the years our best leaders and members have done so, and they always found prosperity in following the light sent by the Lord."*FSG 391.5*

Many, many times have I thought of the words of that devoted man of God with his unwavering faith. Today we see and know that as God led Israel by the pillar of cloud through the wilderness so Christ has guided His church by the prophetic gift until now, and will guide them by the same messages through to their final triumph. The move to Washington is but one instance of that divine guidance. The fact is that just as the decisions made by the Adventist Church in the United States during the Civil War earned us a clear-cut standing in our country, so the transfer to the nation's capital in 1903 gave us a world-wide prestige as a church with a message and a mission task for all mankind.*FSG 392.1*

Chapter 26 — Observations along the Way

IN ADVENTIST HISTORY there have been many experiences lessons, traditions, problems, and rumors in connection with the prophetic gift in our midst. On the whole these have been most encouraging and uplifting. The only disappointments that came were in the few who departed from the faith because like Demas they loved this present world, and even these taught the faithful children of the Lord many a precious lesson. Because of lack of space only a few of these things seen along the road can now be told. That such rumors or traditions Arise is in itself an evidence of the divine endowment.*FSG 393.1*

Traditions may have many different roots, but in one respect they have a similar origin. They do not grow up about some unimportant person who accomplishes nothing or whose mind is never molded or steeled by any definite conviction. History seems to ignore such people, and rumor forgets them even before they are dead.*FSG 393.2*

Whenever we meet with a person about whom many reports are told, we meet someone who made a definite impression on his age, or at least, his friends. These traditions told may be all good or all bad or a mixture of right and wrong. Whichever it is the person involved had strength to put his or her stamp on the thinking of others. Many traditions begin as rumors, or one might say that traditions are rumors come of age. Concerning the sayings or work of Mrs. White, many things have been told, most of them good, some of them less favorable and designed only to weaken confidence in the messenger of God.*FSG 393.3*

Those who have opposed or rejected the Spirit of prophecy writings have scattered many fanciful rumors against them, every one of which when run down has been proved false.*FSG 394.1*

Some months after the book *The Desire of Ages* was first printed, Dr. E. J. W., a London editor, was reported to have stated that he had written a large share of that book. He said that Mrs. White had copied articles he had written in *Present Truth*, changed them a trifle and used them in her book as her own writing. Some of our

leaders in Northern Europe were much stirred up by this false report, and wrote to Australia. where Mrs. White was at the time, to inquire. But they soon learned that Mrs. White had never seen the articles by Dr. W., and that not one word of his had been copied. It was proved again that Mrs. White's writings are wholly her own—most of them even written in longhand by herself.*FSG 394.2*

I think of another case where a good brother in an overseas visit about 1890 reported that Mrs. White had been shown in vision that the end of the world would come within three years. He created quite a stir by this statement, and soon letters began to come in about it. When he was taken to task by some of our leaders and by Mrs. White herself, he replied that he had interpreted one of her statements at the last session of the General Conference to mean what he had stated. She had made no statement at all that even in the remotest sense indicated that the end of the world was to come within three years. in fact, she earnestly cautioned against setting any time for the return of Jesus. The messenger of the Lord again and again gave pointed warnings against all kinds of time setting. In the *The Review and Herald, March 22, 1892*, we find a long article on this topic, which I wish all might read. I can quote only a few sentences.*FSG 394.3*

"We are not to live upon time excitement." "We are not to know the definite time either for the outpouring of the Holy Spirit or for the coming of Christ.... You will not be able to say that He will come in one, two, or five years, neither are you to put off His coming by stating that it may not be for ten or twenty years."—The Review and Herald, 178.*FSG 395.1*

Aside from these more or less fanciful rumors, there were, especially in the earlier years, certain traditions as to what Mrs. White had been shown in vision, though the matters thus revealed had never been written out by her or published. One of the early pioneers in this message tells us that after Captain Bates' death, there was found among his papers an account of what Mrs. White had said in a vision in 1852. In that report are these words:*FSG 395.2*

"I saw in Europe, just as things were moving to accomplish their

designs, there would be a slacking up once or twice. Thus the hearts of the wicked would be hardened. But the work will not settle down (only seem to), for the minds of their kings and rulers were intent on overthrowing each other, and the minds of the people to get the ascendency. I saw all minds intently looking and stretching their thoughts on the impending crisis before them."—As reported by J. N. Loughborough. See also *The General Conference Bulletin, March 26, 1893*, p. 518.*FSG 395.3*

We have every confidence in these godly servants of old. But we have never regarded their reports of what they thought they had heard as testimony from the Lord. Just now, naturally, after two world wars, some may think of this again, but we dare not build our hope on this statement. Years ago we often heard that there would be two great world wars. We, however, have no right to teach that this was a prediction given the messenger of the Lord. There is no prophecy in the Bible and no statement in the Testimonies that indicates how many wars there may yet be before the great battle of the day of God.*FSG 395.4*

The Question of Successors

Now and then people ask if Adventists are looking for another messenger to take the place of Mrs. White. Our reply to such inquiries is and has ever been that we have never so thought or taught. The office of priest in Old Testament times was inherited, but in the Bible no man was a prophet because his father was a prophet. Some Mormons have had family prophets, but Bible Christians do not think that way. The prophetic gift is not a family legacy. The so-called “sons of the prophets” were only students in the schools of the prophets. A prophet does not come by church election. God appointed His own messengers, and the church received them after a true test.*FSG 396.1*

Adventists have off and on been troubled by foolish, conceited persons who boastingly claim to be the “successors of Mrs. White.” They gave no evidence of a call; only their own egotism prompts them. They tell us that Moses chose Joshua and Elijah called Elisha. But they fail to tell us that Mrs. White never chose a successor nor as far as we know expected one. She does say that at the last “the living testimony will be revived,” but she does not explain what is meant by that statement. In the loud cry there will be a great manifestation of spiritual power, but there is nothing either in the Bible or in the Spirit of prophecy books to indicate that another special messenger will come to lead and guide the people as did the servant of the Lord so many years.*FSG 396.2*

If such messengers do come, they are not to be rejected without a test, but they are not, on the other hand, to be believed until the church has had time to try their work by their fruits and by the Bible. In this connection attention is called to the report quite current for a time that Mrs. White was jealous and earnestly opposed any idea of a successor. The truth is the exact opposite. Mrs. White always gladly recognized the talents or work of other women in the Adventist Church. Many years ago a prominent lady of the W.C.T.U., Mrs. S. M. I. Henry, joined the Adventist Church and became a most useful and popular worker. Mrs. White gave her every encouragement, and at her death after years of service, wrote:*FSG 397.1*

“We have been made very sad by tidings of the death of our much-beloved Sister S. M. I. Henry. It was our hope that our sister might be able till His coming to continue the work which the Lord had raised her up and miraculously restored her to do in His cause.*FSG 397.2*

“Sister Henry’s whole soul was enlisted in the work of reform, and her influence was a savor of life unto life. Her personal labors we shall greatly miss. She has borne her testimony unfalteringly, yet judiciously.”—*The Review and Herald, April 3, 1900*, page 216.*FSG 397.3*

The Adventist Church possesses a great treasure in the Spirit of prophecy. Anyone who has watched the activities of the advent movement will have some idea of how invaluable this divine gift has been to the remnant people of God. When we consider that, however, we must give attention to certain questions as to the proper usage we make of this light that has come to us from the Lord.*FSG 397.4*

Value of the Personal Testimonies

Some individuals prefer one of Mrs. White's books and some another; even certain countries choose one rather than another. That is human, and we are not to judge. We do, however, consider it extremely important that Adventists keep and read all her writings. There is now here and there a tendency to pass by the personal testimonies found in the first four or five volumes of the nine-volume set. Such works as *The Great Controversy*, *Patriarchs and Prophets*, *Christ's Object Lessons*, and many others are, of course, marvelous books that contain blessed light for all. But the individual testimonies occupy a unique place all their own. Religious writers today state again and again that the outstanding spiritual weakness of our day is the "lack of repentance." The nations blame each other for world troubles, just as individuals are ever ready to condemn others and excuse themselves. This unwillingness to repent, world wide today, stems from the inability of modern man to acknowledge the innate wickedness of the human heart. Those who object to or neglect these personal testimonies are always those who need them the most.*FSG 397.5*

Protests and Appeals

The Spirit of prophecy writings, like the burning words of the prophets of old, abound in solemn protests and appeals. This is an outstanding characteristic of the personal testimonies. If we neglect to read them we miss one of the great and most urgently needed parts of these divine messages. As the individuals to whom they were given are gone and unknown, we can the more readily apply them to ourselves and others living today. There are flaming protests against injustice of every kind and oppression of the poor and blind. (See *Testimonies for the Church 3:514-516*.) There are appeals for the needy and aged. (Read the story of Hannah Moore in *Testimonies for the Church 1:666-680*.) We find stirring appeals that we refrain from novel reading, a deadly plague of our time that ruins both mind and morals. How often have we observed the evil fruit of fiction in the home, especially in the daughters and wives, not only of lay members but of ministers among us. And that wicked thing is growing today. (See *Testimonies for the Church 3:151, 152, 471, 472*, and many other places.)*FSG 398.1*

There are most stirring warnings against all impurity in heart or home or life. The results of yielding to the indulgence of sensual pleasures are vividly portrayed. There are appeals for honest, sturdy, useful lives and above all for converted lives in genuine holiness. But space forbids mention of other matters just as timely. Our people need now to read and heed the warnings and appeals. No minister among us does his duty to the advent church or to himself if he fails to study and reread these solemn personal messages to this generation so weak in moral fiber and spiritual vision. To sense the sinfulness of sin and to discern the beauty of holiness is today a lost art with nearly all.*FSG 399.1*

These personal testimonies are a divine mirror in which we may see our own hearts and know what we and others really are. There is nothing like them in present-day literature. Popular novelists give a perverted view of the lusts and evils within men and women, that often does harm. But in these testimonies we get God’s view of what we and our brethren and mankind in general really have come to in this sinful age. I maintain that in our day no one can fully preach the gospel in the best way to help sinners unless he studies

these divine messages.*FSG 399.2*

We must never yield to the trend that would put these aside as obsolete products of a crude age or frontier life. Every minister should study them over and over again and learn to think of himself and his fellows as revealed in these divine photographs of modern man. Not only do they reveal what human hearts today are, but they also make plain God's love for the erring, and bring the comfort, courage, and warnings so greatly needed now.*FSG 399.3*

A large number of these personal testimonies came to ministers and other church workers. We have known many of the men who received them and can testify that the results of this individual help was most excellent. These messages when addressed to ministers often emphasized two points the danger of spiritual pride and our failure as leaders to train other younger laborers, and to be willing to share responsibility with them. The keynote in them all was that Christ should be exalted and sinners saved. They urged and urged that the life of every minister must be a godly example.*FSG 400.1*

There have now and then been members and even ministers who have given the writings of the Spirit of prophecy a place they were not designed to fill. It is not the Lord's plan that we should take striking extracts from these messages and use them as a text for our sermons. Mrs. White always preached from the Bible as the basis of all faith and duty. We should do likewise. Then, too, we should never read from the Testimonies as doctrinal proofs for non-Adventists. Every Adventist doctrine is founded wholly on the Word of God.*FSG 400.2*

Another thing, it is not God's purpose that the Spirit of prophecy books should be made the basis of ministers' or missionary conventions. The Bible is the blueprint for such institutes or gatherings, and they are to rest on the Word of God. As a young minister I attended a workers' meeting where every speaker read only from the Spirit of prophecy books, and the Bible was scarcely used. Even though it seemed a good meeting, and although there was unity of spirit and earnest prayer in the services, somehow the plans proposed miscarried and the outgrowth of that meeting was a great disappointment. I asked one of the veterans in the cause

concerning this, and he said that he had seen such meetings now and then, though not often, and it was his experience that God did not recognize or bless an institute when the leaders built on the Spirit of prophecy instead of building on the Bible. This man has unbounded faith in the prophetic gift, but from years of experience he felt that although the Testimonies should be used in institutes and by departmental leaders, they must not in any way take the place of the Bible.*FSG 400.3*

Use and Misuse of the Testimonies

In this chapter we employ the old term Testimonies as it was often used formerly to designate all the writings of Mrs. White. Definitely improper methods have at times been followed by some in their study and use of the Spirit of prophecy writings. The danger of an extreme application is one of these. just as certain ones take a few texts of the Bible and, forgetting others, apply these so strongly that they do violence to the Word, so some people abuse the messages of God's spirit. Truth is never one-sided. An extreme stand on health reform may often be a false stand. Others have gone too far and become one-sided in what they insisted the Testimonies taught concerning church standards or on questions of marriage and the home. Usually the difficulty is that those advocating these impractical views lack experience or are radical in their thinking, having failed to read on every side of the matter. The Spirit of prophecy gives a balanced presentation of every topic and we are never to take only a few scattered sentences here and there. One good brother who did that some years ago was told by Mrs. White that she had never been called to write proverbs—that is, little detached sentence thoughts.*FSG 401.1*

There is an abuse of the Testimonies employed by some apostate Adventists who pose as reformers. It is the unchristian plan of using the writings of the Spirit of prophecy as a club to strike at God's people and to scatter and destroy. This negative and narrow-minded agitation to condemn and whip others into line with personal extreme and foolish views is directly contrary to the spirit of Christ. The messages from heaven were given to gather and to build up the Adventist Church. They never undermine the leadership or cast contempt on those who in spite of bitter opposition bring the advent message to the ends of the earth. The Testimonies themselves earnestly warn us against those who create division and distrust. As we have observed these misguided folks we have felt sorry for them and especially for their children.*FSG 401.2*

Some of these abuses are knowingly and positively dishonest. Some take messages written to a private person or a local church years ago and apply them to the entire denomination today. Nothing could be more deliberately deceptive. But some of these reformers

have no regard for common honesty and truthfulness. They have an advantage over God's people as Satan had an advantage over the loyal angels when sin first started in heaven—he could employ falsehood, and thrive on it, whereas the loyal angels would use only truth.*FSG 402.1*

The Testimonies and Bible Study

The Testimonies and Bible study belong together, and each one has a definite place in relation to the other. The Bible comes first and is basic. We are not to study the Testimonies as something above the Bible; we are to study them to get light on the Bible. We begin with the Bible, and it is the Bible which we try to understand, assisted by the Spirit of prophecy writings. Someone has said that the Testimonies help us study the Bible as a telescope helps us to study the stars. I venture to say that no Adventist minister will fully understand the Bible message for our day and how to give it without a continuous study of the Testimonies. They are a divine exposition of the Holy Scriptures.*FSG 402.2*

However, as before mentioned, it is not pleasing to God that ministers preach from the Testimonies. It is helpful to quote short statements here and there in a sermon, but to take certain statements from the Testimonies and make them the foundation of the sermon is not using them as the Lord has directed us. It is almost an indolent way of doing as the minister can read from another, which is easy, and not think for himself, which is hard. Mrs. White herself always used the Bible in her lectures. She read her texts and then expounded them and spoke as the Lord directed her. We are to do likewise in our preaching.*FSG 403.1*

Some commentaries are most helpful, yet there is in this age no Bible commentary that compares with the Spirit of prophecy writings. Many years ago a tent effort was conducted by two young preachers—C. W. Flaiz and A. F Ballenger, both names well known in Adventist history. They took turns in the evening meetings. It so happened that Elder Flaiz, who was a most efficient preacher and strong leader in the church, preached on the first part of Daniel eight Elder Ballenger the next night was to speak on “The Sanctuary and 2300 days,” of that chapter. Ballenger said to Elder Flaiz that he had never preached on that topic and did not think he understood it. Elder Flaiz offered to take the service that night, but to this A. F. Ballenger would not agree. Then Elder Flaiz advised him to take *The Great Controversy* and other such books and read up on the matter. “No,” was the reply, “I do not need those books. I will go to the city library which has some good commentaries that I

have already read and I will read what they say about the sanctuary of Daniel eight." He read all day in those Catholic and Protestant books and his evening sermon was a complete failure. After the meeting at night he said, "Our understanding of the sanctuary question is entirely false, as I found by studying those commentaries. I feel called to give our church the true light on the sanctuary, and it is very different from our old doctrinal teaching." The aftereffects of his study and preaching of what he found in the commentaries is known to all. Those books were his ruin. We have known a good many ministers along the way who, neglecting the Testimonies, have read extensively in other religious books from many churches, and without a single exception we have seen them grow weak in their preaching, and some have been entirely spoiled. They turned to ethical preaching or other forms of the loose, modern thought, and in time failed not only in our church but in others.*FSG 403.2*

No book has ever been criticized and attacked as has the Bible. Ingersoll laughed at the "mistakes of Moses," Nobody now remembers what he said they were. Scientists, so-called, have ridiculed the story of creation. Today the old theories of creation and matter are obsolete. Other doubters have discovered contradictions and inconsistencies in Holy Writ. The objections to the Scriptures today are different from what they were a hundred years or even fifty or twenty-five years ago. The Bible, like some massive rock, stands unchanged, but the hailstorms that strike vary and melt. As it is with the Bible so it is with the messages from the Spirit of prophecy. Scoffers and skeptics invent objections to find fault. The questions raised today are not at all the same as those I first heard, and the cavils of tomorrow will no doubt be different. But the Testimonies remain the same eternal truth.*FSG 404.1*

An objection heard widely years ago, but forgotten today, was that the Lord's messenger states that at the very last God will make known to His people "the day and the hour of Jesus coming." (*Early Writings, 285*.) It was claimed that this statement contradicted the Bible teaching that no man knows the day nor the hour except the Father only. (*Matthew 24:36*.) We think that instead of contradicting the Scriptures these words confirm the saying of Christ. In harmony with the Bible the Spirit of prophecy writings make plain that the

second advent is not an event that lasts but a moment of time, as if Christ descends from heaven, gathers His own, and then in an hour or two disappears again, as some seem to have imagined. We read that after the resurrection of the righteous and the translation of the living "we all entered the cloud together, and were seven days ascending to the sea of glass." (*Early Writings, 16*.) In another earlier vision Mrs. White, telling about the coming of Christ to this earth, says:*FSG 404.2*

"I saw a flaming cloud come where Jesus stood. Then Jesus laid off His priestly garment and put on His kingly robe, and took His place on the cloud which carried him to the East, where it first appeared to the saints on earth—a small black cloud which was the sign of the Son of man. While the cloud was passing from the Holiest to the East, which took a number of days, the synagogue of Satan worshiped at the saints' feet."—To the Little Remnant Scattered Abroad (broadside, 1846).*FSG 405.1*

The fact is, the second coming of Christ, that overwhelming, glorious appearing, which the entire universe will observe, is an event that will require some time how long is not revealed. During those days just before His appearing, "everything seems turned out of its natural course. The streams ceased to flow." (*Early Writings, 285*.) "The derisive jests have ceased.... The clash of arms, the tumult of battle.... is stilled." (*The Great Controversy, 642*.) In this time there will be many thunders and mysterious voices understood by the redeemed but not by the wicked. Among them will come these words from the Father about the exact day and hour that the Savior will appear. This surely harmonizes completely with the Word of God.*FSG 405.2*

In *The Great Controversy, 635-646*, we find quite a detailed account of the things that will happen while Christ is near the earth, "in the air" (*1 Thessalonians 4:17*), and the angels are gathering together "His elect from the four winds, from one end of heaven to the other." (*Matthew 24:31*.) No one could possibly think that all these events will happen in a moment of time.*FSG 406.1*

Mrs. White wrote about animals and plants before the Flood. People know almost nothing about conditions at that time, yet they

wonder and question whether she is right. She wrote on some of the prophecies and on the early advent experiences, and some shallow-minded doubters raise an objection because they wish to strike at the visions. I am glad to state that as a matter of fact there has been and is remarkably little opposition to the messages given through Mrs. White, and the few objections which have come have died of themselves. However, I have met those whose chief life purpose seems to have been to discredit the Testimonies. Their shallow criticism was all negative. It explained nothing and helped nobody. Like all revelations of truth, some may find certain statements in the Testimonies hard to understand and still harder to follow. That is true of the Bible as well. People who try to obey the Word of God are seldom bothered much about what some call “the contradictions of the Bible.” What superficial readers call contradiction, studious minds who love the Savior find precious truth for their souls. If there are a few textual difficulties, these never weaken faith in the inspiration of Holy Writ, and anyway, these so-called discrepancies are easily explained to those who think with reason. The less we stop at difficulties and the more we meditate on the mysteries of the Bible and the Testimonies, the clearer will be our perception of truth. It is still true that anyone who will follow in his life the divine messages of the Spirit of prophecy will know that they are from the Lord. Of them it is also true that “if any man will do His will, he shall know of the doctrine, whether it be of God.” *John 7:17*.*FSG 406.2*

Foretelling Future Events or Conditions

The Bible term “Spirit of prophecy” is not synonymous with “spirit of prediction.” A prophet is more than a mere predictor. In Old Testament times a prophet was called a seer of things hidden. (*1 Samuel 9:9*.) He not only foretold the future but also interpreted dreams and dissolved doubts and hard sentences. (*Daniel 5:12*, margin.) The prophets were in reality teachers. “False prophets” of old were a type of “false teachers” of today. (*2 Peter 2:1*) However, true prophets did often foretell things along the road ahead.*FSG 407.1*

We find this, too, in the life and teachings of Mrs. White. She foresaw and predicted many things. There is in her writings, however, no time prophecies of things to come. Some have tried to discover these by explaining her words that some people present at a conference would be alive when Jesus comes. They forget her other words about a special resurrection. She does teach that we are living in the “last days,” and indicates that this present generation is the generation of which Christ declared that is should “not pass, till all these things be fulfilled.” *Matthew 24:34*. (See *The Desire of Ages, 632*.) She does not specify when that generation began or how long it will last.*FSG 407.2*

It should be remembered, too, that in none of the Spirit of prophecy writings do we find symbols of great nations such as we read in the Bible. The fact is that all that the Lord’s messenger wrote about coming events in the world or future experiences of the remnant church is contained within the framework of Bible prophecies and sets forth many details in the fulfillment of Scriptural predictions. These details of error or persecution, however are of decided value for guidance, and will be yet more so in the days ahead.*FSG 407.3*

The prophetic utterances of the messenger of God were of two kinds. Those who lived or labored with her relate scores of incidents in her life or in the experience of others which she saw and foretold long before they happened. When she went to Europe in 1885 she informed others what she and they would find in our work over there, as the Lord had revealed it to her. The same thing happened after she left for Australia. On the boat she explained to her friends

just what they would discover in the first churches they were to visit, things that had not been known. Again and again the same thing happened in America. To retell all these incidents would fill a book. Several of the early veterans have already written of them. The thing worth knowing is that all her predictions of the future or revelations of hidden matters always turned out to be true.*FSG 408.1*

I remember well a young doctor with a thriving practice and the best of future prospects but who was rather uncertain in the faith. God's messenger gave him and his wife a testimony that if he left the truth, his medical work would completely fail, apparently through no fault of his and not from any opposition from the medical profession. No one could understand why he failed, but he did, and the last forty years of his life he lived in poverty and did not practice medicine, though a really capable man.*FSG 408.2*

Adventist ministers and even members owe it to themselves and the church to read these old books and pamphlets that narrate how these many personal predictions were fulfilled.*FSG 408.3*

Beginning February 10, in the *Review* of 1885, we find a series of eleven articles called "Advent Experiences," by G. I. Butler. He stresses fulfillment of predictions by Mrs. White and shows how the remnant church, seeing this, found a stronger faith in the messages from God's servant. Concluding this he says: "We regard it as a most striking and convincing testimony showing that she must have had special light from God or she could not have made such predictions, which thirty-six years of eventful history have demonstrated as true."—*The Review and Herald, April 28, 1885*, page 266.*FSG 408.4*

Every missionary worker should make a carefully selected list of the predictions found in the Testimonies. Our members need to have their attention called to them. World conditions, especially religious developments, are a running comment on the definite fulfillment of these prophetic utterances. One of her first predictions to be observed by the church was what was foretold about the world-wide spread of Spiritualism. When the "rappings," as people called the early and obscure fad of the Fox sisters, first began, everybody

thought that fake would soon die, and be forgotten, but Mrs. White predicted to all the world that it was the beginning of a mighty delusion, as we now see it to be.*FSG 409.1*

Another prediction of coming decided events is found in the many pages she has written about the labor unions in America. Though mentioned in Testimonies, volume 7, it was hardly noticed by our people at first, but today we know how clearly the Lord's messenger was shown the future. Still other prophecies to be noted are the predictions about the growth of the Papacy in America and the movement for Sunday laws and other religious legislation. Another prophecy is the almost innumerable statements concerning a "coming crisis," "storm relentless in its fury," etc.*FSG 409.2*

We are now in that storm. Years back it seemed like exaggeration when we read that someday the "civilized world would become a horde of robbers and assassins; and peace, rest, and happiness would be banished from the earth."—*The Great Controversy, 585*. Today, both the press and the radio having told the story of "concentration horrors," all know that these words have been fulfilled. The vivid account of the unspeakably destructive wars then future is an outstanding illustration of how the Spirit of prophecy writings have predicted and pictured the future. These things were not said in a corner, but were published to all mankind in our regular publications. Thus Mrs. White wrote:*FSG 409.3*

"The tempest is coming, and we must get ready for its fury, by having repentance toward God, and faith toward our Lord Jesus Christ. The Lord will arise to shake terribly the earth. We shall see troubles on all sides. Thousands of ships will be hurled into the depths of the sea. Navies will go down, and human lives will be sacrificed by millions. Fires will break out unexpectedly, and no human effort will be able to quench them. The palaces of earth will be swept away in the fury of the flames. Disasters by rail will become more and more frequent; confusion, collision, and death without a moment's warning will occur on the great lines of travel."—*The Signs of the Times, April 21, 1890*, page 2.*FSG 410.1*

The fulfillment of these words is known to all. Not only were the Italian, Japanese, and German navies lost, with scores of innocent

people on land and sea; but also many, many merchant vessels went down. We thought of this prediction during World War I, but we saw its fulfillment in World War II, and only God knows what future wars will reveal.*FSG 410.2*

“On one occasion, when in New York City, I was in the night season called upon to behold buildings rising story after story toward heaven. These buildings were warranted to be fireproof, and they were erected to glorify their owners and builders. Higher and still higher these buildings rose, and in them the most costly material was used....*FSG 410.3*

“As these lofty buildings went up, the owners rejoiced with ambitious pride that they had money to use in gratifying self and provoking the envy of their neighbors. Much of the money that they thus invested had been obtained through exaction, through grinding down the poor....*FSG 410.4*

“The scene that next passed before me was an alarm of fire. Men looked at the lofty and supposedly fireproof buildings, and said, ‘They are perfectly safe.’ But these buildings were consumed as if made of pitch. The fire-engines could do nothing to stay the destruction. The firemen were unable to operate the engines.*FSG 410.5*

“I am instructed that ... no material can be used in the erection of buildings that will preserve them from destruction when God’s appointed time comes.”—*Testimonies for the Church 9:12, 13*.*FSG 411.1*

The book from which this is taken was first printed in 1909. We wondered then what this prediction really meant and how its fulfillment would look, but in September, 1946, when I was in Hamburg, Berlin, and other devastated cities of Europe, I began to understand, and I thought of the following prophecies of what may be even more terrific destruction yet to come.*FSG 411.2*

“Last Friday morning, just before I awoke, a very impressive scene was presented before me. I seemed to awake from sleep, but was not in my home. From the windows I could behold a terrible conflagration. Great balls of fire were falling upon houses, and from

these balls fiery arrows were flying in every direction. It was impossible to check the fires that were kindled, and many places were being destroyed. The terror of the people was indescribable."—*Evangelism, 29*.*FSG 411.3*

"In the visions of the night a very impressive scene passed before me. I saw an immense ball of fire fall among some beautiful mansions, causing their instant destruction. I heard someone say, 'We knew that the judgments of God were coming upon the earth, but we did not know that they would come so soon.' Others, with agonized voices, said, 'You knew! Why then did you not tell us? We did not know.' On every side I heard similar words of reproach spoken."—*Testimonies for the Church 9:28*.*FSG 411.4*

"Soon grievous troubles will arise among the nations—trouble that will not cease until Jesus comes.."*FSG 411.5*

"The judgments of God are in the land. The wars and rumors of wars, the destruction by fire and flood, say clearly that the time of trouble, which is to increase until the end, is very near at hand. We have no time to lose."—*The Review and Herald, November 24, 1904*, page 16.*FSG 411.6*

Some have thought that the expression about "an immense ball of fire" that fell among beautiful mansions referred to the atomic bomb, and they may be right; but when we read "great balls of fire were falling upon houses and from these balls fiery arrows were flying in every direction" we seem to hear men who lived through hours of horror in air raids tell what actually happened. They used almost the very words of the servant of the Lord in telling of these disasters.*FSG 411.7*

Prophetic Promises of a Coming Revival

The predictions of the Lord's messenger concerning coming events were not all dark. They speak of increase in sin and coming death, but they much oftener and at greater length describe the marvelous gospel work of the days to come. It is the latter rain beginning to fall. Concerning those we can give but a few quotations.*FSG 412.1*

"There is before the church the dawn of a bright, glorious day." "The outpouring of the Spirit in the days of the apostles was the 'former rain,' and glorious was the result. But the latter rain will be more abundant."—*Testimonies for the Church 8:11, 21*.*FSG 412.2*

"The time is coming when there will be as many converted in a day as there were in the day of Pentecost after the disciples had received the Holy Spirit."—*The Review and Herald, June 29, 1905*, page 8.*FSG 412.3*

These Testimonies have given Adventists an inspiring hope such as no other church has—the hope of a marvelous revival called the loud cry. Of this the messenger of the Lord writes:*FSG 412.4*

"Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers."—*The Great Controversy, 612*.*FSG 412.5*

Special Prophetic Guidance

Many have wondered how it has come that the Adventist Church, which holds to an unpopular truth, works in every part of this country and indeed in all countries of the entire earth. It is true that the very genius of our message causes us to go everywhere to proclaim the same message that belongs to all alike. But there is also another reason—the special calls that came through the Spirit of prophecy to open work in sections or lands in which we had not labored. In our early work in the Central States our ministers labored mostly in rural districts, and nearly all our churches were among the farmers. Then a decided call came from the messenger of God to enter the large cities of the East. Many dreaded to do that. New York, Philadelphia, and other cities seemed like impregnable Gibraltars. But our leaders responded to the urge from the Lord, and God has signally blessed our large city mission work.*FSG 413.1*

For many years after the Civil War we did but very little in the Southern States and nothing among the colored people. Then the messages began to come pleading that a strong endeavor be made for the South, both white and colored. Today we see the good results in large conferences, churches, schools, and other institutions. In like manner the call came to begin a strong work among the millions of foreign language peoples. The call to begin missions in Europe, South Africa, Australia, as well as among the multitudes of India and China, were a surprise to some. They feared that the task of starting mission work, building sanitariums, schools, and publishing houses in these lands, was too large an undertaking. We were told many times that we had neither the men nor the means for such a gigantic project. Our worldwide activity shows the marvelous fruitage of these messages from above. It is inspiring to study these calls for work in special fields. Our members, and especially our ministers and youth, should take time to become familiar with them and thus learn firsthand the fruitage of the prophetic gift. We who observed these special calls as they came from decade to decade were deeply impressed to see how timely they were, and how true they were to facts and needs. The servant of the Lord often expressed her deep interest in and burden for revival work in England, Italy, Germany, and many other lands.

Some of these messages indicate that a much larger work is yet to be done in lands like the British Isles.*FSG 413.2*

Interviews and Special Questions

Different persons have at various times gone to Mrs. White with specific questions on which they felt the need of divine guidance. Some of them went away satisfied and helped, some disappointed. One instructive feature of these interviews was that the questioner never could get the Lord's messenger to give him the answer he was determined to have. If he tried to influence her to say thus and so as he wanted, he never succeeded. Very often the reply was directly the opposite of what he expected, and many times her answers broke up his own more or less selfish plans. It happened that people went away and reported things said that she had never said. This occurred oftener in the earlier years; later there was always a stenographer present to take everything down. However, at their best some of these so-called interviews never carried too much weight.*FSG 414.1*

Now and then some extreme person would make a great deal out of some little peculiar notion of his own that he wanted to impose on others or on the entire church. Many, many years ago a few began to preach that all church officers should be chosen by lot. Overseas and also in America they brought this question to the servant of the Lord and claimed that not only church elections but many other matters should be settled by the casting of lots. Mrs. White gave them a negative reply. She urged strongly that we should not depend on some device of chance to know the will of the Lord. There might be times when casting lots would be proper, but it was not to be adopted as a general policy. She wrote, "I have no faith in casting lots....To cast lots for the officers of the church is not in God's order."—*Letter 37, 1900*. A certain man wanted to decide all business questions by tossing up a silver coin to see which side came down on top. Of this, too, Mrs. White strongly disapproved. (*Special Testimonies*, Series B, No. 17, pages 16-29; *Ministry*, August, 1944.)*FSG 414.2*

When we observe this guidance of the prophetic gift through the years and think of the wise answers and spiritual instruction which always came from the messenger of God, we cannot but thank our heavenly Father for His watch care over His church. And these lessons given in the past should be remembered for the future.

Sometimes people make incorrect statements about the writings of Mrs. White because they have not read them all. Thus it has been said by some who love gaudy clothing that she never mentioned “artificial flowers” or rings at baptism. These people have failed to read *Testimonies for the Church 1:20*.*FSG 415.1*

Solving Bible Problems

Adventists are known as Bible students. Every member is encouraged to "search for the truth as for hidden treasure." We were always told that even the humblest member should know his Bible better than the most learned preacher of any church in his town or neighborhood. The Lord's messenger constantly urged all to meditate on the Word with an open mind and a willingness to look into and consider the ideas of others. She wrote:*FSG 415.2*

"We are on dangerous ground when we cannot meet together like Christians, and courteously examine controversial points. I feel like fleeing from the place lest I receive the mold of those who cannot candidly investigate the doctrines of the Bible. Those who cannot impartially examine the evidences of a position that differs from theirs, are not fit to teach in any department of God's cause."—*The Review and Herald, February 18, 1890*, page 98.*FSG 415.3*

Through the years some of these Bible-minded members would advance ideas which on more careful investigation had to be given up. This was unavoidable; but it was in a way helpful toward stimulating thought. Many times questions arose to which the Spirit of prophecy gave the answer. Some years back a few among us became deeply interested in Melchizedek. Certain members thought he was Christ; others claimed that he was a visitor from another world, the first one created there, as Adam was on this earth. There are those who are in danger of making minor matters look like leading doctrines. Concerning this question Mrs. White said:*FSG 416.1*

"It was Christ that spoke through Melchisedec, the priest of the most high God. Melchisedec was not Christ, but he was the voice of God in the world, the representative of the Father. And all through the generations of the past, Christ has spoken; Christ has led His people, and has been the light of the world. When God chose Abraham as a representative of His truth, He took him out of his country, and away from his kindred, and set him apart."—The Review and Herald, 97.*FSG 416.2*

This is but one illustration of many, many questions that are

answered in the Spirit of prophecy writings, thus helping to preserve unity of faith in the remnant church. Both ministers and members will do well to bring their Bible questions to the Testimonies.*FSG 416.3*

A Good Report of Them Which Are Without

A high moral tone and practical sense of the Spirit of prophecy messages were often mentioned and appreciated by godly, thoughtful non-Adventists. This was a source of joy to our members. When the servant of the Lord went to Europe in the autumn of 1885, she wrote out on the boat one of her strongest testimonies and appeals to the Adventist ministry. This is printed in the *Review* of November 10 of that year with the heading, “An Address to the Workers.” This message was sent back to G. I. Butler, then president of the General Conference, with the suggestion that it be read at the late camp meetings and be used as he thought best. In the New York camp meeting this was read to all our own people at the early morning meeting, “when it was not supposed outsiders would be present.” It happened, however, that a, reporter from the city was there, and he became so impressed with their earnest, godly admonition read that he asked permission to print it in his paper. With some reluctance this was granted, and it was published, in part at least, not only in his paper but in several others, and with very favorable comments. This is but one of almost numberless instances where godly and thoughtful non-Adventists publicly approved the high moral standards and good sense of the Spirit of prophecy writings.*FSG 416.4*

What Is Inspired?

Through the years there have been known among us some men who, like the old-time “higher critics” of the Bible, divided the writings of the Spirit of prophecy into what they called the inspired parts and the parts not inspired but written by Mrs. White as her own ideas. As was the case with the Bible skeptics, so with these; no two are ever agreed. One man thinks certain paragraphs alone are inspired, whereas another man rejects these and chooses others that seem inspired to him. This plan makes every man’s prejudices or fancies (usually called reason) the test of what a divine message is and what it is not. Other members have rejected certain things in the Testimonies concerning the danger of following worldly fashions just because their wives did not like them. Still others put aside certain dates of prophecy because with their very limited knowledge of history they had not found that date. Later when they found the date established in history they accepted the testimony. There have been seen those who objected strongly to some moral standard in the Spirit of prophecy for the one reason only—they felt reproved by the message of the Lord.*FSG 417.1*

There have been a few who have taken the narrow minded, inconsistent position that only those portions of Mrs. White’s writings are inspired concerning which she wrote “I saw,” or “I heard,” or “I was shown.” I have watched the influence and experience of these men, and they have generally given up the entire message and weakened the faith of others. The truth is that all these quibbles are born of unbelief and would rob the messages from God of all authority and power.*FSG 418.1*

In writing the foregoing paragraph I do not mean to infer that the Testimonies are given by verbal inspiration. We do not even believe that our English Bible is verbally inspired. Neither do we accept the extreme view that every word Mrs. White spoke or wrote was inspired; such remarks, for instance, that she might have made about the weather or the flowers if you had met her some morning out in her garden. Neither do we regard every personal letter to some dear, far-away friend a message from God. The true position and the denominational position concerning the inspiration of her messages in the very nature of the case must be what she herself

as a messenger said the true position was. Only she can know what was given her of the Lord, and on that question she has not left us in the dark, but gives explicit definition of her position on the matter of inspiration. Adventists do not have any semi-inspired authority to interpret the Spirit of prophecy messages. We think every member can understand their simple meaning guided by the Holy Spirit.*FSG 418.2*

A Final Word

The points of this chapter outline the experiences and the faith of our advent church through many years with the Spirit of prophecy. Time and again questions and answers on this subject have been printed in our church organ, the *Review*. The following instance of this kind shows clearly the faith of the church both years ago and now:*FSG 419.1*

"'Do Seventh-day Adventists believe that Mrs. E. G. White is infallible?' Answer: No. Neither do they believe that Peter or Paul was infallible. They believe that the Holy Spirit, which inspired Peter and Paul, was infallible. They believe also that Mrs. White has from time to time received revelations from the Spirit of God, and that revelations made to her by the Spirit of God are just as reliable as revelations made by the same Spirit to other persons."—*The Review and Herald, December 11, 1883*, page 788.*FSG 419.2*

Chapter 27 — Beautiful Visions of Glories Unseen

SOME OF THE SWEETEST, most inspiring, and most uplifting parts of the writings of Mrs. White are her descriptions of the life to come and the beauties awaiting the redeemed. The glories of heaven, the loveliness of the new earth, and the realities of the life beyond are told and retold as they can only be related by one who has herself seen them. To most people the personality of God, the life in the great beyond, or the help and service of angels are like a hazy dream. In modern thought the unseen values of a future are dim and intangible. Many do not think the saved will have bodies or live actual lives. The idea that heaven is a material creation or that God has a form as a real being they consider as crude ideas of a former, less intelligent age. They almost think of the life to come as an existence without time and a location without space. This vague conception of the unseen, so utterly different from the graphic revelations of Holy Writ, is one of the greatest weaknesses in modern religious thinking.*FSG 420.1*

The Personality of God

It is with the deepest reverence that we approach this exalted truth. We know that man cannot comprehend God, but we dare not let that idea banish all thinking about the Lord. The human mind has the ability to think about attributes and power without thinking of a form, but man cannot, I believe, think of a personal being without giving that being some form. Speaking of the Father, Jesus says that we have never "seen His shape" (*John 5:37*), indicating that God has a form, as Daniel also implies in his vision of the Father. (*Daniel 7:9*.) In writing of God, Mrs. White uses these words:*FSG 421.1*

"I saw a throne, and on it sat the Father and the Son. I gazed on Jesus' countenance and admired His lovely person. The Father's person I could not behold, for a cloud of glorious light covered Him. I asked Jesus if His Father had a form like Himself. He said He had, but I could not behold it, for, said He, 'If you should once behold the glory of His person, you would cease to exist.'"—*Early Writings, 54*.*FSG 421.2*

The above words are in full harmony with these sentences:*FSG 421.3*

"The mighty power that works through all nature and sustains all things is not, as some men of science represent, merely an all pervading principle, an actuating energy. God is a spirit; yet He is a personal being, for man was made in His image...*FSG 421.4*

"In the creation of man was manifest the agency of a personal God. When God had made man in His image, the human form was perfect in all its arrangements. Through Jesus Christ, a personal God created man, and endowed him with intelligence and power."*FSG 421.5*

"God saw that a clearer revelation than nature was needed to portray both His personality and His character. He sent His Son into the world to reveal, so far as could be endured by human sight, the nature and the attributes of the invisible God."—*Testimonies for the Church 8:263-265*.*FSG 421.6*

The Reality of Angels and Heaven

The prophets of old thought and spoke of the unseen world as a world of real beings. In both the Old and the New Testament we read of angels as living beings created by God before this earth. In like manner the Spirit of prophecy writings describe these heavenly beings. And as they speak of angels as living beings, so they describe heaven as a real place.*FSG 422.1*

“Then my attending angel directed me to the city again, where I saw four angels winging their way to the gate of the city. They were just presenting the golden card to the angel at the gate, when I saw another angel flying swiftly from the direction of the most excellent glory, and crying with a loud voice to the other angels, and waving something up and down in his hand.”—*Early Writings, 37*.*FSG 422.2*

“There is perfect order and harmony in the holy city. All the angels that are commissioned to visit the earth hold a golden card, which they present to the angels at the gates of the city as they pass in and out. Heaven is a good place. I long to be there, and behold my lovely Jesus, who gave His life for me, and be changed into His glorious image. Oh, for language to express the glory of the bright world to come! I thirst for the living streams that make glad the city of our God.*FSG 422.3*

“The Lord has given me a view of other worlds. Wings were given me, and an angel attended me from the city to a place that was bright and glorious. The grass of the place was living green, and the birds there warbled a sweet song. The inhabitants of the place were all sizes; they were noble, majestic, and lovely. They bore the express image of Jesus, and their countenances beamed with holy joy, expressive of the freedom and happiness of the place. I asked one of them why they were so much more lovely than those on the earth. The reply was, ‘We have lived in strict obedience to the commandments of God, and have not fallen by disobedience, like those on the earth.’”—*Early Writings, 39, 40*.*FSG 422.4*

The Future Life and Home of the Redeemed

To many believers in our time the life in the world to come is unreal and therefore so shadowy and indistinct that it appeals to no one. In the Bible, on the other hand, and in the writings of Mrs. White, the life beyond is not misty and uncertain. It is concrete and intelligible and worth any sacrifice and effort to obtain. It is indeed the effort of the evil one to becloud and even destroy our sense of the reality of the eternal glories. We read:*FSG 422.5*

"God's original Purpose in the creation of the earth is fulfilled as it is made the eternal abode of the redeemed. 'The righteous shall inherit the land, and dwell therein forever.'*FSG 423.1*

"A fear of making the future inheritance seem too material has led many to spiritualize away the very truths which lead us to look upon it as our home. Christ assured His disciples that He went to prepare mansions for them in the Father's house. Those who accept the teachings of God's word will not be wholly ignorant concerning the heavenly abode.... Human language is inadequate to describe the reward of the righteous. It will be known only to those who behold it. No finite mind can comprehend the glory of the Paradise of God.*FSG 423.2*

"In the Bible the inheritance of the saved is called a country.... The tree of life yields its fruit every month, and the leaves of the tree are for the service of the nations. There are ever-flowing streams, clear as crystal, and beside them waving trees cast their shadows upon the paths prepared for the ransomed of the Lord. There the wide spreading plains swell into hills of beauty, and the mountains of God rear their lofty summits. On those peaceful plains, beside those living streams, God's people, so long pilgrims and wanderers, shall find a home."—*The Great Controversy, 674, 675*.*FSG 423.3*

The Bible agrees with the idea that the redeemed will have bodies and live in homes and remember and know one another. But a few lines on this can be quoted. The Spirit of prophecy books abound with similar ideas. Concerning life in the great hereafter, Mrs. White in her first vision wrote:*FSG 423.4*

"There I saw most glorious houses, that had the appearance of

silver, supported by four pillars set with pearls most glorious to behold. These were to be inhabited by the saints. In each was a golden shelf. I saw many of the saints go into the houses, take off their glittering crowns and lay them on the shelf, then go out into the field by the houses to do something with the earth; not as we have to do with the earth here; no, no. A glorious light shone all about their heads, and they were continually shouting and offering praises to God....*FSG 423.5*

“Next I saw a field of tall grass, most glorious to behold; it was living green, and had a reflection of silver and gold, as it waved proudly to the glory of King Jesus. Then we entered a field full of all kinds of beasts,—the lion, the lamb, the leopard, and the wolf, all together in perfect union. We passed through the midst of them, and they followed peaceably after....*FSG 424.1*

“As we were traveling along, we met a company who also were gazing at the glories of the place. I noticed red as a border on their garments; their crowns were brilliant; their robes were pure white. As we greeted them, I asked Jesus who they were. He said they were martyrs that had been slain for Him. With them was an innumerable company of little ones; they also had a hem of red on their garments.... And I saw the little ones climb, or, if they chose, use their little wings and fly to the top of the mountains, and pluck the never-fading flowers.”—*Early Writings, 18, 19*.*FSG 424.2*

“There, immortal minds will contemplate with never-failing delight the wonders of creative power, the mysteries of redeeming love. There is no cruel, deceiving foe to tempt to forgetfulness of God. Every faculty will be developed, every capacity increased. The acquirement of knowledge will not weary the mind or exhaust the energies. There the grandest enterprises may be carried forward, the loftiest aspirations reached, the highest ambitions realized; and still there will arise new heights to surmount, new wonders to admire, new truths to comprehend, fresh objects to call forth the Owers of mind and soul and body.”*FSG 424.3*

Such words as the above could be multiplied many fold from the works of Mrs. White. We find these definite, clear cut pictures of the joys and realities of the reunion of loved ones and the noble joys in

the life to come. Although they set forth that the new earth is a tangible place and teach that the saints live in glorified human bodies, they never portray the pleasures of the world to come as sensual or material enjoyments, but rather as spiritual and noble beyond words. Thus she writes:*FSG 425.1*

"All the treasures of the universe will be open to the study of God's redeemed. Unfettered by mortality, they wing their tireless flight to worlds afar—worlds that thrilled with sorrow at the spectacles of human woe, and rang with songs of gladness at the tidings of a ransomed soul. With unutterable delight the children of earth enter into the joy and the wisdom of unfallen beings. They share the treasures of knowledge and understanding gained through ages upon ages in contemplation of God's handiwork. With undimmed vision they gaze upon the glory of creation,—suns and stars and systems, all in their appointed order circling the throne of Deity."—*The Great Controversy, 677, 678*.*FSG 425.2*

Theologians have argued, scientists have scoffed, philosophers have wondered, and poets have dreamed of a paradise lost and a paradise restored, but the true children of God have rejoiced in the certainty and reality of the coming rewards and eternal happiness. Those who in their blindness reject the doctrine of a personal God usually reject the hope of a hereafter for man; whereas those who believe in a personal Creator invariably also accept the hope of personal immortality; that is, a life in the world to come, where we will know each other and remember this life on earth. But even these who rejoice in the hope of a life throughout eternity with the Lord too often cherish ideas of that coming life so indistinct that their hereafter means but little and gives neither comfort nor inspiration for higher things in the present life.*FSG 425.3*

In contrast to these vague popular conceptions of the hereafter, the Spirit of prophecy books bring us, as shown, beautiful, ennobling pictures of the glories to be. Thousands of Adventists today whose parents were in the faith will remember the happy hours of their childhood when their parents told them about the beauty and the realities of the new earth. Indeed, these visions of the unseen glories of heaven and the reality of angels and the help of God have given Adventists a faith different from the faith of Christians

generally, and stronger and more real. We shall need this faith in the trials ahead, a faith that really is the “substance of things hoped for, the evidence of things not seen.” *Hebrews 11:1*. To my mind the most intriguing and graphic description of the coming glory is the word picture of the events occurring at the second advent. It is unique in modern religious literature. We read:*FSG 425.4*

“Soon appeared the great white cloud, upon which sat the Son of man. When it first appeared in the distance, this cloud looked very small. The angel said that it was the sign of the Son of man. As it drew nearer the earth, we could behold the excellent glory and majesty of Jesus as He rode forth to conquer. A retinue of holy angels, with bright, glittering crowns upon their heads, escorted Him on His way. No language can describe the glory of the scene. The living cloud of majesty and unsurpassed glory came still nearer, and we could clearly behold the lovely person of Jesus. He did not wear a crown of thorns, but a crown of glory rested upon His holy brow. Upon His vesture and thigh was a name written, King of kings, and Lord of lords. His countenance was as bright as the noonday sun, His eyes were as a flame of fire, and His feet had the appearance of fine brass. His voice sounded like many musical instruments.”—*Early Writings, 286*. (See also *The Great Controversy, 638-645*.)*FSG 426.1*

These accounts of the coming of Christ in glory were not born in Mrs. White’s own imagination but were given to her in holy vision. She claims to describe only what she has thus seen. Her visions are, however, in complete agreement with the words of Holy Writ; in fact, she quotes many scriptures to prove them true. To Adventists they not only give cheer and comfort but also throw a beautiful light on the words of the Bible. Who among us, for instance, would have thought in detail of the words, “The heavens shall declare His righteousness: for God is judge Himself” (*Psalm 50:6*), as they are outlined in the following:*FSG 426.2*

“The glory of the celestial city streams from the gates ajar. Then there appears against the sky a hand holding two tables of stone folded together. Says the prophet, ‘The heavens shall declare His righteousness: for God is judge Himself.’ That holy law, God’s righteousness, that amid thunder and flame was proclaimed from

Sinai as the guide of life, is now revealed to men as the rule of judgment. The hand opens the tables, and there are seen the precepts of the Ten Commandments, traced as with a pen of fire. The words are so plain that all can read them. Memory is aroused, the darkness of superstition and heresy is swept from every mind, and God's ten words, brief, comprehensive, and authoritative, are presented to the view of all the inhabitants of the earth. It is impossible to describe the horror and despair of those who have trampled upon God's holy requirements."—*The Great Controversy, 639*.*FSG 427.1*

The Bible can be thought of and studied as literature, and as such it stands at the highest peak, without an equal in human writing. In like manner the writings of Mrs. White can be regarded from the viewpoint of literary achievement, and it must be admitted that in the religious literature of our time it stands unsurpassed. No other author has produced such excellent and high-ranking works. As an illustration of this, take what is possibly the most exquisite and poetic sketch from her pen—her vision of the death of Moses. We cannot give it here, but the reader will find it in *Patriarchs and Prophets, 472-477*. Note the closing words:*FSG 427.2*

"Still another scene opens to his view,—the earth freed from the curse, lovelier than the fair land of promise so lately spread out before him. There is no sin, and death cannot enter. There the nations of the saved find their eternal home. With joy unutterable, Moses looks upon the scene,—the fulfillment of a more glorious deliverance than his brightest hopes have ever pictured. Their earthly wanderings forever past, the Israel of God have at last entered the goodly land.*FSG 427.3*

"Again the vision faded, and his eyes rested upon the land of Canaan as it spread out in the distance. Then, like a tired warrior, he lay down to rest."—page 477.*FSG 427.4*

It would be most helpful if our members would meditate more and if our ministers would preach oftener on the realities and advantages of the life to come. Moses chose the service of Christ rather than the wealth of Egypt because he remembered the eternal reward and "endured, as seeing Him who is invisible." *Hebrews 11:26, 27*.

We shall need that same faith in the unseen if we are to stand in the trials and tests ahead.*FSG 427.5*

Chapter 28 — Fruitage for God in Home and Church

AS SOIL, SEED, AND WEATHER decide the harvest, so do ideas ideals, and environments measure results in true character building. This divine law of sowing and reaping must ever be kept in mind when we study the problems of home and church and the influence of the light from heaven on these two institutions and their well-defined objectives of happy and holy lives in both parents and children as well as in neighborhoods.*FSG 429.1*

The idealism of the Spirit of prophecy books has lifting power. Those volumes inspire to prayer and the victorious life. They create a deep longing for heaven. They give an inward urge to lead others to Christ. Anyone who studies them finds in his own heart a deep passion to save the lost. They teach that everyone who knows God will want others to know the joy of salvation. They even impart a deep sorrow and burden for neighbors and relatives who have not yet accepted the advent message. They translate these ideals into the concrete realities of actual experiences in home and church.*FSG 429.2*

These inspired messages bring us precious instruction for parents and children. We read that a perfect home is to be a foretaste of the life beyond, a small heaven on earth. They picture the home as a place of quiet cheer. We should make the home pleasant and cheerful. “Fathers and mothers, speak kindly to your children.” “Encourage them, and present inducements before them which will attract them at home.”—*Testimonies for the Church 1:401*. Do not let the children feel that “the house is a tomb.” “Do not let your children see you with a clouded brow.” “Do not expect them to be perfect.”—*Testimonies for the Church 1:387*. The Sabbath is to be made a delight, the happiest day of the week for the children. We are even to plan an extra dish for the Sabbath dinner. These same messages from God also stress the need of order and discipline in the home. They make the father largely responsible for this. But we are also warned against a father’s arbitrary rule. (*Testimonies for the Church 4:126-139*.)*FSG 429.3*

In these messages the marriage vows, so lightly regarded today by both young and old, are honored and defended as of God. They

take a strong stand against thoughtless, giddy and un-Biblical divorce. But they also set forth the rights of a wife to protection, stating that wives are not to "submit to become slaves" of their husbands. The relation of man and wife is taught as a most tender and pure relationship of genuine love, never to be lowered or degraded by unworthy acts or desires. There have been times when a few who taught that the end was near have also claimed that it was wrong or at least too late in our age to have a home with children. We find none of those extreme or unnatural notions in the balanced and wise writings of the Lord's servant. The great lesson of her messages on the family is the happy and beautiful fruitage of godly homes. Her messages, so sweetly reasonable, are opposed to marriage with unbelievers, but they never advocate separation of the believer from the unbeliever on account of religion.*FSG 430.1*

However, it is far beyond the scope of this chapter to set forth in detail the many, many beautiful lessons of counsel and hope found in the Testimonies on the home life of parents and children. The reader will find a great wealth of spiritual, practical, and sensible instruction on these matters in the bound volumes of the Spirit of prophecy. The chief lesson of all this information on the family is to stress the fruitage for all mankind of a truly good home. The happy influence for Christ of such a home upon the church and the neighborhood is most effectively taught. This double purpose of the home is thus set forth in the following sentences: "In all that pertains to the success of God's work, the very first victories are to be won in the home life."—*Testimonies for the Church 6:354*. "The home on earth is to be a symbol of and a preparation for the home in heaven."—*The Ministry of Healing, 363*. This twofold training for mission work here and for life hereafter, however, is not dependent on "an expensive dwelling, elaborate furnishings," or on mere, "display," but rather on "a household sustained by honest, self-respecting labor; a life of simplicity; daily conflict with difficulty and hardship; self-sacrifice, economy, and patient, gladsome service." "Better than any other inheritance of wealth you can give to your children will be the gift of a healthy body, a sound mind, and a noble character."—*The Ministry of Healing, 365, 366*. Thousands of homes and families have benefited beyond words from this instruction. For our ministers and ministers' wives they have been like a reliable signpost to spiritual success. All our members should

carefully read and ponder these messages.*FSG 431.1*

Every Member a Missionary

In some state churches overseas it is understood that the bishops, priests, and a few helpers do the missionary work the state pays them and the people pay their taxes. In the popular church of America a similar plan is in vogue. The members attend church and pay the pastor—and the pastor does the work of the Lord. The Spirit of prophecy messages have given Seventh-day Adventists a different ideal. "All who are ordained unto the life of Christ are ordained to work for the salvation of their fellow-men."—*Testimonies for the Church 8:16*. "Wherever a church is established, all the members should engage actively in missionary work.... If every church-member had sought to enlighten others, thousands upon thousands would to-day stand with God's commandment-keeping people."—*Testimonies for the Church 6:296*. The Spirit of prophecy volumes abound with sentences and even whole pages like those here quoted. These messages have not been without fruit. They have given us a spiritual propaganda urge in all lands to bring the Lord's message to our fellow men. Our goal is that every member should be a witness for present truth.*FSG 431.2*

So fruitful has this instruction been that all, both members and ministers, are to do personal soul-saving work in individual witnessing for the advent truth, that our church has organized a strong, well-equipped Home Missionary Department to carry this out. The purpose of this important department is to recruit and train every member, young and old, as a soldier for the Lord. One of the means most helpful in making this witnessing effective is the circulation of our truth-filled literature. This tract and missionary activity was begun early in our history, and is today stronger than ever. But there are also many other lines of service. Other departments, such as the Young People's Department of Missionary Volunteers, the Home Foreign Bureau, and the Medical Department, have also a large part in this personal effort for Christ. Even the messenger of God was busy all her life in such mission work, especially in the circulation of books and papers. It may interest the reader to know what she herself did in Australia though in feeble health and in her sixty-ninth year. In a communication dated Ashfield, New South Wales, November, 1896, she tells the

story:*FSG 432.1*

“Our second conference meeting has just been held in New South Wales; and the blessing of the Lord rested upon those assembled. Many more came together than we supposed would come. The churches have all been represented.*FSG 433.1*

“We were rejoiced to see Brother Radley at this meeting. He came on Sunday, and remained until the meeting closed, Wednesday. We have felt great anxiety for him. His wife embraced the truth first, and he came along more slowly. He was very cautious in regard to committing himself. We visited him, and saw that he was a man of few words, and seldom attended our meetings. I talked with him personally in regard to his responsibilities as a husband and father. He has two boys, little lads, and three girls. All are interesting, and at an age when they need the leading and guiding of a father. The mother has done the best she could.*FSG 433.2*

“We held meetings at Brother Radley’s house, but he manifested so little interest in them that they were discontinued. His heart was not inclined to fully accept the faith. But I talked with him as though he was fully with us, presenting before him his responsibilities for his neighbors. I said, You have the light of truth, and you have a work to do to enlighten others. You love to read. Study, then, for time and for eternity. The time which any of us have to work is short. We must act our part in the service of God. I told him what he could do to advance the knowledge of the truth. He assented to it all by mere response.*FSG 433.3*

“This was in 1894. Brother Starr was with me. After we left he said, I was surprised to hear you talk to him as though he were fully with us. If he himself does not work on the Sabbath, his hired help works. I answered, I talked to him just in the right way. I presented to him his high obligations to God in point of influence, laying the matter before him as one who should stand in the gap and make up the hedge, and raise the Sabbath of the fourth commandment to its exalted standard.*FSG 433.4*

“He felt himself far from deserving the confidence I placed in him. We prayed with the family, and had the precious blessing of the Lord. Thus from time to time we visited him, and he always treated

us courteously, but did not fully identify himself with us. Yet I always talked with him as one who knew and loved the truth, always laying out plans with him whereby he might be a laborer together with God. I told him that our responsibility and accountability to God was the strongest and most powerful of all motives that should lead us to obtain the very best kind of knowledge, the highest education. If he gained this, he could help other minds with a force proportionate to his intelligence and religious devotion, and be a bright shining light to his neighborhood.*FSG 433.5*

"I said to him, Brother Radley, the Lord wants you to co-operate with Him. You have a large orange, lemon, and peach orchard, and other fruit. You are giving these time and attention, that they may bear fruit, and not disappoint you. Well, you are God's husbandry; you are God's building; and He looks to you to be His human agent, through whom He can communicate truth to others. He will use you, through the strongest principles of your mental and moral capabilities, to reach other minds. At this period of your life, while your mind is yet vigorous and susceptible to the influence of His grace, God calls for you. Any selfish influence to which you give your mind will soon contract the intellect and harden the heart.*FSG 434.1*

"I begged of him to improve his talents. I asked him if he had '*Patriarchs and Prophets*,' and 'Great Controversy.' He said, No, but that they were in the library, and he was intending to get them, and read them. Then I marked that I had never yet seen them on his table.*FSG 434.2*

"He lived eleven miles from Granville, and I seldom saw him at meeting in the little church at Castle Hill, which was about seven miles from where he lived.*FSG 434.3*

"One night the Lord gave me a message for him, and I arose at midnight, and wrote out page after page. I knew the Lord was calling for him. I sent the message to him, to be read to him and his neighbor, Brother Whiteman, who was in a similar position, tempted and allured away from the truth. Brother____, I think it was, read the matter to him, and he said, Why did she write such a communication to me? I am not a believer. I do not want to

separate from my neighbors. I cannot displease those with whom I have lived for twenty years.*FSG 434.4*

"I told Brother____, to leave the message with him. His case was again urged upon me. I said, What can I do more, Lord; he will not receive the light. What can I do. I was directed to do one thing more,—to place my books in his hand as a gift, first, *Steps to Christ*, then *Patriarchs and Prophets*, then *The Great Controversy*. I did this and he read *Patriarchs and Prophets* through three times, and said that he could not find one sentence in it to criticize. It was all just as it should be.*FSG 434.5*

"When I placed *The Great Controversy* in his hands he objected to taking it, saying that there was one in the library that he could get. I said, Never mind. I want to place this in your family as your very own, that it may be a blessing to you, and to your children. The Lord has given me light, and I mean that all shall have that light, if possible. He accepted the gift.*FSG 435.1*

"I had been shown that we become too easily discouraged over the souls who do not seem to take hold at once. But those who minister must not fail nor be discouraged. Christian motives demand us to act with a steady purpose, and undying interest, and an ever increasing importunity for the souls whom Satan is seeking to destroy. No disappointment, no outward appearance, can chill the earnest, yearning energy for the salvation of others. The Holy Spirit's efficacy will co-operate with human effort, and that love flows forth upon the soul for whom Christ has died, with an inexhaustible interest, for we have an inexhaustible source upon which to depend.*FSG 435.2*

"I have given Brother Radley Christian Education, and Christian Temperance. I sent to Battle Creek, and ordered the *Review*, Sabbath School Worker, Sentinel, and Youth's Instructor, to be sent to Brethren Radley, Whiteman, and Thompson, and asked to have this charged to me.*FSG 435.3*

"It would be difficult for a mind to continue in resistance to all these efforts, and O how happy I am to state that Brother Radley has come out, decided, firm, and true. He is now one of the leaders in the_____Church, and is growing in grace and in the knowledge of

our Lord and Saviour Jesus Christ. He enjoys the meetings. His heart, I believe, is warming to the enterprise of building up the work. With all his powers of soul and influence, he gladly co-operates in this great work of highest importance. We now expect that benevolence, and earnest desire to do good to other souls will take the place of worldliness and narrow selfishness.*FSG 435.4*

"As the love of God enlists all the energies and the stability of Christian principles on the side of unselfish, persevering work for the Master, Brother Radley will be an instrument in the hands of God for saving the souls of his children, and filing them under the blood-stained banner of Prince Emmanuel, and their influence will extend beyond his own family to his neighbors. As he works, God will work with him, and furnish his soul with more than human efficiency. The mind will become inventive, vigilant, and a power to win others.*FSG 435.5*

"I have placed this case before you in full, in order that you may know the manner in which I have worked. This we have done in many cases, with the best results. We have kept reading matter before those who are unsettled. Yet temptations are so strong that they will not yield to truth.*FSG 436.1*

"Brother Radley has a large orchard, which is profitable to him. In this section of the country there is no one believing the truth who is so well situated as Brother Radley.*FSG 436.2*

"I have been giving reading matter to the postmaster in Cooranbong. In the absence of the minister he takes his place. During the Institute we held last April, he was convicted of the truth; but a minister who seems to be a second Canright came in with all his false statements and theories, and created such a state of things that those who had been interested, turned their ears from truth to fables. I have also given the stationmaster 'Great Controversy,' and some books for his children, and have supplied other families with books and papers. This reading matter may do them good sometime. The light must be introduced into families by reading matter, if we cannot get them to come and hear. I am glad to say that as a result of our labors in Cooranbong and vicinity, several families are now keeping the Sabbath. We hope to do more

visiting when we return home."—E.G. White, *Letter 55, 1896*.*FSG 436.3*

The many lessons taught us in this communication on individual missionary work among neighbors and friends need not be pointed out. The perseverance, tact, and wise methods employed, as well as a willingness to spend money to help others, are seen. Back of her skillful technique was a deep love for the lost and a burden to help them.*FSG 436.4*

Chapter 29 — The Spiritual Solidarity of the Advent People

THE FINAL AND COMPLETE fruitage of the Spirit of prophec message will be seen in heaven, and glorious will it be. In that song of the redeemed, who have the seal of God when Jesus comes, the song which none but the 144,000 can learn, these messages will not be forgotten. But even in this life prophetic guidance will mean much more in the days to come than it has ever meant in the past. Something of this has been seen in the postwar persecutions in Europe. In the lonely prison cells or in some forest retreat, when the believer was hiding from the oppressor, the light and comfort given by the instruction of the Lord have been most precious. Only the "testimony of Jesus" in the time ahead will give courage to "endure to the end."*FSG 437.1*

Humanity today stands face to face with staggering conflicts. The momentous struggles of the future will be a struggle for survival. But the greatest and deciding combat will be spiritual, not political, economic, or military. There are anti-Christian forces lining up today both within and without the churches which are ready to battle to the very death against God and His truth.*FSG 437.2*

The religious news in present-day world events is greater and more far-reaching than any other postwar development. We now witness the marshaling of the armies of sin and apostasy just as it was foretold by the servant of the Lord.*FSG 437.3*

The Future of Adventism

It is imperative now that we consider with prayer and meditation what the future has in store for the Adventist Church. Will we continue to preach that the coming of Christ is near at hand? Will we hold fast to the Sabbath truth, to health reform, to freedom of conscience, to the blessed fundamental doctrine and experience of justification by faith? The Bible answer to all such inquiries is that right to the end the true children of God will “keep the commandments of God, and the faith of Jesus.” *Revelation 14:12*.*FSG 438.1*

What will be the attitude of the leaders and members in the Adventist Church toward the Spirit of prophecy messages in the years to come? Will we look on them as a historic relic and lay them aside as out of date and belonging to a past generation, the same as some religious leaders have done with the writings of Wycliffe, Luther, and other Reformers? Our answer to that question today and in the immediate future will decide the fate of present-day Adventism. If we disregard, forget, or make secondary the light given us, we will fail; if we continue to hold it in high esteem, we will prosper. The choice is with us, and must be made.*FSG 438.2*

A View of Coming Conflicts

“In vision I saw two armies in terrible conflict. One army was led by banners bearing the world’s insignia; the other was led by the blood-stained banner of Prince Emmanuel. Standard after standard was left to trail in the dust, as company after company from the Lord’s army joined the foe, and tribe after tribe from the ranks of the enemy united with the commandment-keeping people of God. An angel flying in the midst of heaven put the standard of Immanuel into many hands, while a mighty general cried out with a loud voice: ‘Come into line. Let those who are loyal to the commandments of God and the testimony of Christ now take their position.’”—*Testimonies for the Church 8:41*.*FSG 438.3*

The full meaning of the above and just how it will work out in detail will not be known by God’s people till they see the unfolding events, but it is evident that the church will have severe conflicts both within and without, and that those who win with God are those who stand loyal to the advent truths and follow the message of the prophetic gift. In other words, the future of the advent movement is largely bound up with the proper use of the light given to the advent people through the Spirit of prophecy. How the people of the remnant church use the light sent them through the prophetic gift is therefore a matter of life or death. As the children of Israel in the wilderness were safe when they followed the pillar of fire which never once lead them astray, so Adventists in the future, right to the end, will have nothing to fear if they study and follow the messages given them by the servant of the Lord; for these lead us deeper into God’s Word and a larger fullness of spiritual power.*FSG 439.1*

In God’s eyes the riches of a church are not in many members or much money but in the spiritual endowments of its ministers and members. Church decrees never take the place of divine messages, nor can the creation of offices and the election of officers make up for a dearth of the gifts of the Spirit. Neither education, eloquence, nor organization can ever be a substitute for the Holy Spirit.*FSG 439.2*

If we try to read our future in the light of the history of other religious awakenings and reforms over the centuries, the answer concerning

the future of the advent movement is not cheering. Practically every church growing out of some great revival in doctrine or experience has departed from the faith of the fathers. If we look to the Bible for an answer to these questions about our future, the reply is twofold. While the love of many in the remnant church will grow cold, the body of believers who hold to the commandments of God and the testimony of Jesus will cling together as a church in the faith of Jesus and go on to triumphant victory.*FSG 439.3*

A Knowledge of the Testimonies

As we think of the work and experiences ahead and wonder about the great awakening hoped and longed for, many thoughts press our minds. One thing is the urgent need of knowing the Testimonies. This stands out as a question of paramount importance. The closer we get to the end, the more we shall need the guidance of the Spirit of prophecy. Indeed, we shall never be able to find our way through the present jungle of confused thinking nor will we be skillful enough to meet the new issues arising unless we acquaint ourselves fully with this instruction from God. We must devote hours to careful study with earnest prayer to really catch the vision and know what the Lord's messages say of the terrible persecutions ahead and the glorious victories to be gained. We shall never be sure what stand to take if we have failed to give heed to this light. The many persecutions in recent years of war make this plain.*FSG 440.1*

In the early years of this message all our laborers were instructed to take time every day, first, to read the Bible and, second, to read a number of pages from the Spirit of prophecy. There were those who had the goal of reading at least twenty five pages of some good book from Mrs. White every morning. I have watched through the years those who thus studied the Testimonies as a help to their spiritual life and their understanding of the Word, and it is a matter of record that those who clung to the Spirit of prophecy were successful in their work, whereas those who neglected this divine gift, though reading many other books, little by little fell out or failed.*FSG 440.2*

Through the years we have had mission fields where faith in the Spirit of prophecy was somewhat weak. We have seen places where the attention of the people was led away from this gift or they were kept in ignorance concerning it, and the results were sad indeed. Then we have compared those lands with others where the Spirit of prophecy was honored and followed. It would not be fair to mention these fields by name, but the contrast has been so marked that all who knew the places saw it.*FSG 440.3*

Adventist leaders everywhere, both local and general, have a

solemn duty to teach the entire church the Spirit of prophecy messages. Series of Testimony studies are always helpful. The need of such studies will grow with the years.*FSG 441.1*

What Brings the Latter Rain?

A few have now and then through the years taught that the latter rain had already begun. That idea, however, is not in harmony with the Scriptures and the Testimonies. Adventists have many mighty revivals to report, and praise God for them, but that which the Lord calls the latter rain is an outpouring of the Holy Spirit beyond anything that has ever been seen by God's people since Pentecost. It has never been revealed to us just where or when or how it will first come. Many, indeed, will not recognize it at all until it is too late. Speaking of the manner of His kingdom of grace on earth, the Savior said: "First the blade, then the ear, after that the full corn in the ear." *Mark 4:28*. About the year 1899, A. F. Ballenger and a few others traveled from camp meeting to camp meeting and from school to school with the slogan (called a "message" by mistake) "Receive Ye the Holy Ghost." They boastingly called it a movement to bring the latter rain, but it raveled out, bringing nothing but disappointment to themselves and others. As a young preacher in Minnesota, I asked the conference president, C. W. Flaiz, a wise and godly leader: "Is this spectacular excitement with no conversion or sorrow for sin really the latter rain?" He carefully replied, "I never criticize revivalists who visit our meetings as guests.... You watch for the fruits and decide for yourself." Unfortunately that was easily done, and Elder Ballenger left for another failure in England.*FSG 441.2*

Pentecost was prepared by a small group in a quiet upper room practically unnoticed and at a time when the church seemed defeated and nearly lost. Many years ago a small group of rather extreme believers had a meeting of ten days in Winnipeg and gave out the word that this would bring the latter rain. But it did not. One thing is certain that the time for the latter rain is set by the Lord—not by us. Another thing, too, is sure: it may come to a few here or there, but those who get it will never be boastful or in love with noisy demonstrations. The one thing of overwhelming importance is that all God's children should now be praying for the Holy Spirit and preparing their hearts by holy consecration every hour and day.*FSG 442.1*

In connection with this preparation and longing for power from on

high, one great truth should be stressed in order that this blessing from the Lord will come. In a meeting of some leaders of the General Conference in 1909 this same question came up for discussion. Many emphasized that our people must put away sin, exercise faith for the victorious life, and other good thoughts. Then G. I. Butler, many years a most diligent and devoted president in our organization, arose and said, “Brethren, I have always found through the years that if we want a revival we must preach the soon coming of Christ. That is our message. If we get away from that as our keynote, we grow lukewarm and weak in faith. So I say, if you want a genuine awakening, preach again as we did formerly the glorious second advent of our blessed Lord. That is to be the cap sheaf of our work.” I remember as if it were yesterday his words, especially that term cap sheaf, which he emphasized with all his power. His words need to be kept in mind today when there is danger that we may leave the old-time distinct, pointed, and sharp advent preaching and take up with popular, polished, ethical sermons, which never hurt and consequently never heal anyone.*FSG 442.2*

“Repeat the Message”

At several periods of our church history special messages came to us from the messenger of the Lord. One of these times was after *The Great Controversy* concerning pantheism and. reorganization. The word then was “revive the message.” This same injunction was printed in several papers at almost the same time. Never were more timely words given to the church. Many members wondered just what was ahead. We know that these words marked the beginning of a great mission advance in all the earth.*FSG 443.1*

We need today a new Deuteronomy experience, that is, a repeating of the message—what *Revelation 18:1* is to *Revelation 14:8*. The testimony of God to us is: “Repeat the message, repeat the message,” were the words spoken to me over and over again.”—*Testimonies for the Church 9:98*. We have had many special revival efforts in the past years. Yet they have usually set forth our sins as a basis for revival. We do need repentance. However, the so-called shaking experience and the loud cry will be the result of a revival of the message—which is the sure way to revive the people.*FSG 443.2*

“I asked the meaning of the shaking I had seen, and was shown that it would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans. This will have its effect upon the heart of the receiver, and will lead him to exalt the standard and pour forth the straight truth. Some will not bear this straight testimony. They will rise up against it, and this is what will cause a shaking among God’s people....*FSG 443.3*

“I heard those clothed with the armor speak forth the truth with great power. It had effect.... I asked what had made this great change. An angel answered, ‘It is the latter rain, the refreshing from the presence of the Lord, the loud cry of the third angel.’”—*Early Writings, 270, 271*.*FSG 443.4*

Revive the Message

This revival of the message at the close of our work was one of the last and most earnest appeals to the Adventist Church from the Spirit of prophecy. From an article by Mrs. White in the *Review*, with the heading, “Be Vigilant,” I quote:*FSG 444.1*

“I have a positive message from the Lord to those who are standing as watchmen in the Lord’s cause.... I have been instructed that the messages given in the past are to be revived.... The message comes to me, ‘Wake up the watchmen. Let every one now come into working order.’ ... My brethren, the value of the evidences of truth that we have received during the past half century, is above estimate. These evidences are as treasure hidden in a field. Search for them.... Let every man work to the point. Study the Word of God. Revive the evidences given in the past.... To those standing at the head of the work I would say, Come close to your brethren.... I am instructed to say that we are to continue to stand on affirmative ground. Strong, decided testimonies in favor of the truth are to be borne.... We have a testing message to give, and I am instructed to say to our people, Unify, unify.”—*The Review and Herald, April 19, 1906*, page 7.*FSG 444.2*

The Fellowship of Advent Believers

The advent hope binds God's people together with a peculiar love like a chain of gold most precious. We saw this in Finland, Germany, Norway, Denmark, and other places in Europe after World War II. In Holland our conferences had not had a session in eight years, prior to their meeting in August, 1946, in The Hague. The Dutch are a stolid and not overemotional folk. But the smiles and tears of joy seen at that first gathering of those who had come through years of want and suffering can hardly be described—all most happy to see one another again. Their former hardships and hunger seemed to give them a purer happiness and a much more concrete yearning for the second advent.*FSG 444.3*

There is something too holy for expression in meeting a group of Adventists who because of suffering and sorrow have not seen any of their brethren or had any meetings in many years. I remember the first Adventists in 1920 that I met in the lands of persecution in Europe. It was a small group, and they were all in prison. The head officer said to me, "Do you, an American, want to see those hated outcasts? They are a wicked lot." I replied, "But they are my brethren. We have the same faith in God, and I love them and want to help them." When I was brought into their dark, damp cell and they were told who I was, they seemed too overjoyed for words, and then they all spoke at once, in three languages.*FSG 445.1*

There is something about the advent hope that binds us heart to heart in the holy cords of a brotherhood that can never be broken—one faith, one work, one goal, one united and fathomless yearning to see the Lord Jesus.*FSG 445.2*

As I have talked with these believers in Europe who went through so many tribulations after both these past two wars, I have learned what cheer and comfort the Spirit of prophecy messages brought to them about the trials of the last days. In this respect, too, the fruitage of the prophetic gift is marvelous.*FSG 445.3*

Triumph in Unity

The end of true Christian history is a united church. “God is leading a people out from the world upon the exalted platform of eternal truth, the commandments of God and the faith of Jesus.”—*Testimonies for the Church 3:446*. A few negative critics may leave, as small groups have in the past, and have come to nothing, though Adventists have seen less of this than have other denominations. But both the Scriptures and Testimonies make plain that the advent people will hold together as a united body till the Savior comes again.*FSG 445.4*

Of this unity the servant of the Lord wrote:*FSG 446.1*

“I saw a company who stood well guarded and firm, giving no countenance to those who would unsettle the established faith of the body.... God had led them along step by step, until He had placed them upon a solid, immovable platform.... They recounted the wonderful work of God which had led them to the firm platform, and in union raised their eyes to heaven, and with a loud voice glorified God.”—*Early Writings, 258, 259*.*FSG 446.2*

The Lord gave His servant of this last generation many messages, not only in visions, but also in dreams. Some of these divine revelations have become an integral part of Adventist thinking, but one dream is so well known that it stands out above the others. Given in the early years, it is told in *Testimonies for the Church 2:394*. In this dream the servant of the Lord saw the journeying of the advent people from the time of the great awakening in 1844 to their entrance into the city of God. This dream will no doubt have its most literal fulfillment at the close of probationary time and afterward. She tells us that she saw some of those on the heavenly path give up and fall out by the way, but the rest clung together and persevered till the end. Of these we read:*FSG 446.3*

“As the members of the body of Christ approach the period of their last conflict, ‘the time of Jacob’s trouble,’ they will grow up into Christ, and will partake largely of His spirit.”—*Testimonies for the Church 1:353*.*FSG 446.4*

The prayer of Christ in